PROCEEDINGS AND TRANSACTIONS
OF THE
ALL INDIA ORIENTAL CONFERENCE
NINETEENTH SESSION
DELHI
December 1957

PART I

Published by:
THE RECEPTION COMMITTEE
19TH SESSION OF THE ALL INDIA ORIENTAL CONFERENCE
DELHI
1959

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CORRECTION SLIP

P. 90 In the foot-note; first line—read 'pp. 90-91 for 'pp. 11-2'.

P. 103 Please read 'Veda Saṁshodhana Maṇḍala, Bombay' for 'Veda Saṁshodhana Maṇḍala, Poona'.

All-India Oriental Conference

NINETEENTH SESSION

1. Local Organization

The Delhi University extended its invitation to the All-India Oriental Conference to hold its XIX Session at Delhi, when Dr. G. S. Mahajani was Vice-Chancellor of the University. The invitation was accepted and thereafter arrangements for the Conference were taken in hand. A Reception Committee with Dr. V. K. R. V. Rao, Vice-Chancellor, as Chairman and Prof. N.V. Banerjee as Local Secretary was constituted. The Committee of Local Secretaries included Dr. N. N. Choudhuri, Dr. Nagendra and Shri M. H. Musavi as Joint Secretaries.

Several meetings of the Committee of Local Secretaries were held to discuss arrangements regarding :—

(1) the raising and collection of Funds ;

(2) The enlisting of new life-members and ordinary members ;

(3) the boarding and lodging of members ;

(4) the holding of exhibitions ;

(5) entertainments and excursions ;

(6) reception and transport ;

(7) decorations ; as well as

(8) volunteers, and other matters for successfully conducting the Conference.

Invitations to participate in the proceedings of the Conference were sent to individuals and institutions as well as State Governments. All the members who attended the last few sessions were also contacted. All the Universities in India, and also the Universities of Rangoon and Ceylon were requested to send delegates. As at the time of the XVIII Session, this time too, invitations to all the foreign embassies and legations in India were sent to depute representatives to participate in the XIX Session of the Conference. The Local Secretaries recorded with deep satisfaction the ready response from the scholars in the field of Oriental Studies ; and are glad to note that a record number of members has been enlisted for this Session. One of the highlights of the XIX Session was that an invitation was extended to Prof. W. A. Waldschmidt, Professor of Oriental Studies, Gottingen University, Germany, and he delivered a lecture on 'Traces of Indian Culture in Central Asia.'

Three bulletins containing information about the XIX Session, for the use of previous and prospective members were issued (Appendix 1). For the benefit of members who were expected from all over India, a table of Railway Timings of trains reaching Delhi from all

important stations was included in the last Bulletin. Similarly, timings of trains leaving Delhi for Calcutta, Bombay, Madras, Hyderabad, Mysore, Poona, Lucknow, Jullundur etc., were supplied to members and delegates at the time of the Conference.

A programme of variety entertainment was also arranged for the first two days of the Session. The main items of the programme were as under :—

27th December, 1957.—A Sanskrit Drama (Svapna-Vāsavdattā) was staged by the students of Indraprastha College for Women, Delhi. This drama was inaugurated by Mr. Justice P. B. Gajendragadkar, Supreme Court of India, New Delhi. Thanks were given by Dr. A. S. Altekar after the Drama.

28th December, 1957.—A Variety Entertainment Programme was held for the members of the Conference. The following were main items of the programme :—(1) Dance by Rani Karuna. (2) Bharat Natyam (Solo) by Shrimati Virbala Misra. Thanks were given by Dr. V. P. Bapat.

For the convenience of the members and Delegates, the Reception Committee of the All India Oriental Conference arranged Vegetarian and Non-Vegetarian Meals.

The All-India Arya (Hindu) Dharama Seva Sangh, (a charitable trust of Shri G. D. Birla) Birla Lines, Subzimandi, Delhi, were kind enough to provide Brahmin Bhojan for all the three days of the Conference for the Brahmins and orthodox Hindus who participated in the Conference from the various States.

The following persons were also kind enough to provide Lunch and Dinner etc., to the Members and Delegates of the Conference and the Conference is very thankful to them for their generous offers :—

27th December, 1957. —Messers Moti Lal Banarsi Dass, Oriental Publishers and Booksellers, Jawahar Nagar, Subzimandi, Delhi, were kind enough to provide Lunch for all the Delegates and Members of the Conference.

An 'At Home' was arranged by the Vice-Chancellor, University of Delhi, for all the Members and Delegates of the Conference.

28th December, 1957. —A Lunch for all the Members and Delegates was arranged by Shrimati Savitri Devi Bhargava, a Social Worker of Delhi.

Tea was served for all the members and delegates of the Conference by the Bhartiya Vidya Bhawan, Mehta Sadan, Curzon Road, New Delhi, at New Delhi.

During this day an 'AT HOME' was also given to about 100 Members and

Delegates by Dr. Rajendra Prasad, Rashtrapati, at his residence, Rashtrapati Bhavan, New Delhi.

29th December, 1957. —Messrs Munshi Ram Manohar Lal, Booksellers and Publishers, Nai-Sarak, Delhi, were kind enough to give dinner to all the Members and Delegates of the Conference.

During all the three days of the Conference, free Breakfast, Lunch and Dinner were arranged for all the Members and Delegates of the Conference who attended the Delhi Session.

On the eve of the session, the Committee of Local Secretaries issued for the use and guidance of the members, a guide to Delhi and other University environs, summaries of papers to be read at the Conference, a detailed programme and also badges for members. These were distributed free to all members on their arrival.

Arrangements to cater to the tastes of all members were made, in the matter of food. Separate accommodation for ladies and for a few families was also arranged.

Sectional Secretaries were appointed to help the Presidents of the various sections in the conduct of the Conference (Appendix II).

The delegates and members who were interested in seeing the historical places of Delhi were taken on excursion tours on the fourth day of the Conference. They were shown Rajghat, Firozshah Kotla, Qutub Minar, Red Fort, Parliament House, Birla Mandir etc. etc.

The Committee is immensely grateful to all the persons who were kind enough to donate various amounts to the Conference for making the Delhi Session a success.

The Reception Committee of the Conference is also thankful to the following persons who took their personal interest in making the Delhi Session a success :—

Local Secretary

Prof. N. V. Banerjee,
Professor and Head of the Dapartment of Philosophy.

Joint Local-Secretaries

Dr. N. N. Choudhri,
Prof. and Head of the Department of Sanskrit.

Dr. Nagendra,
Prof. & Head of the Department of Hindi.

Shri M. H. Musavi,
Head of the Department of Urdu, Arabic and Persian.

Incharge Publication

Dr. P. V. Bapat,
Professor of Buddhist Studies.

Assistant Joint-Secretary

Dr. R. V. Joshi,
Reader in Sanskrit.

Transport & Volunteers

Dr. C. B. Gupta,
Head of the Department of Sanskrit,
Hindu College, Delhi.

Mess Arrangement

Dr. I. C. Shastri,
Lecturer in Sanskrit.

Entertainment & Veriaty Programmes

Miss B. Dasgupta,
Principal,
Indraprastha College for Women, Delhi.

Decoration

Shri S. N. Nigam,
Lecturer in Sanskrit,
Delhi College, Delhi.

Mrs. S. Ambike,
Lecturer in Sanskrit,
Indraprastha College, Delhi.

Office Supervision

Shri B. B. Mehra,
Faculty of Arts.

Shri M. K. Bhatnagar,
Faculty of Arts.

The Reception Committee is also thankful to all other members of the staff and volunteers who helped the Conference at various occasions.

N. V. Banerjee,
Local Secretary.

APPENDIX I.

ALL-INDIA ORIENTAL CONFERENCE

(Registered under Act XXI of 1860)

*Bhandarkar Oriental Research Institute, Poona-*4. *(India)*.

XIX Session *(December* 1957)

President :
Dr. A. S. Altekar,
Patna University, Ranighat Quarters, Patna.

Vice-President
Prof. V. V. Mirashi,
Vishnusadan, Dharampeth, Nagpur.

Treasurer :
Prof. K. A. Subramania Iyer,
Vice-Chancellor, Lucknow University, Lucknow.

Chairman, Reception Committee :
Dr. V. K. R. V. Rao,
Vice-Chancellor, University of Delhi, Delhi.

General Secretaries :
Dr. R. N. Dandekar,
Bhandarkar Oriental Research Institute, Poona.

Dr. V. Raghvan,
Madras University, Madras.

Local Secretary :
Dr. N. V. Banerjee,
Professor and Head of the Departmert of Philosophy,
University of Delhi, Delhi.

Joint-Local Secretaries :
Dr. N. N. Choudhuri,
Professor and Head of the Department of Sanskrit,
University of Delhi, Delhi.

Dr. Nagendra,
Professor and Head of the Department of Hindi,
University of Delhi, Delhi.

Shri M. H. Musavi,
Head of the Department of Urdu, Arabic and Persian,
University of Delhi, Delhi.

Local Treasurer :

Dr. G. L. Datta,

Principal, Hansraj College, Delhi-8.

BULLETIN No. I.

Date 15-1-57

The 19th Session of the All-India Oriental Conference will be held at Delhi under the auspices of the Delhi University on the 27th, 28th and 29th of December, 1957.

The All-India Oriental Conference, which has been serving as the national forum for scholars interested in Indological research for the last 38 years, comprises the following sections :—

1. Vedic. 2. Iranian. 3. Classical Sanskrit. 4. Islamic Culture. 5. Arabic and Persian. 6. Pali and Buddhism. 7. Prakrit and Jainism. 8. History. 9. Archaeology. 10. Indian Linguistics. 11. Dravidian Culture. 12. Philosophy and Religion. 13. Technical Sciences and Fine Arts.

The General President of the Conference will be Dr. A.S. Altekar, University Professor of Ancient Indian History and Culture, Patna University and Hony. Director of the K. P. Jayaswal Research Institute, Patna. The Presidents of the different sections mentioned above will be the following :—

1. Vedic : Dr. V. M. Apte, University of Saugar, Saugar (M.P.).
2. Iranian : Dr. H. Mirza, Mirza Street, Udvada.
3. Classical Sanskrit : Professor Chintaharan Chakravarti, Presidency College, Calcutta.
4. Islamic Culture : Professor Humayan Kabir, M. P., New Delhi.
5. Arabic and Persian : Dr. Mahdi Hussian, 14, Circus Row, Calcutta-17.
6. Pali and Buddhism : Dr. N. Aiyaswami Sastri, Shantiniketan, Bolpur, Calcutta.
7. Prakrit and Jainism : Professor Dalsukh Malvania, F/3, Banaras Hindu University, Banaras—5.
8. History : Dr. D. C. Sircar, Government Epigraphist for India, Ootacamund, South India.
9. Archaeology : Dr. P. Shrinivasachari, Director of Archaeology, Hyderabad.
10. Indian Linguistics : Dr. Aryendra Sharma, Osmania University, Hyderabad, Deccan.
11. Dravidian Culture : Prof. T. N. Sreekantaiya, Maharaja's College, Mysore.
12. Philosophy and Religion : Professor K. C. Pandey, University of Lucknow, Lucknow.
13. Technical Sciences and Fine Arts : Dr. V. Raghavan, Madras University, Madras.

In addition, there will be, as usual, sections dealing with some of the Modern Indian Languages.

Besides the sectional meetings, where papers will be read and discussed, a varied programme consisting of general lectures, symposia, entertainments, visits to historical places, etc., will be arranged at the time of the Session.

The success of a Session like this depends upon the co-operation it receives from scholars. You are, therefore, requested to enrol yourself as a member of the Conference by filling the attached form A. The subscription for the Session is Rs. 10/- and the Life-membership subscription is Rs. 100/-. All persons interested in Oriental Learning and Research can become members of the Conference and it will be very much appreciated if you will induce other scholars also to become Members of the Conference.

You are further requested to submit a research paper for the Session connected with any of its Sections. The paper should not normally exceed ten double spaced typed pages and should be also accompanied by its summary, not exceeding forty lines. The papers, along with its summary, should be sent to Dr. A. S. Altekar, Ranighat Quarters, Patna-6, on or before the 30th of June, 1957. It is proposed to send a booklet containing the summaries of papers to every Member at least one month before the date of the Session with a view to enabling him to take part in the discussion. This will be possible only if members kindly co-operate by sending their papers before the end of June, 1957. The scrutiny of papers and the printing of their summaries will take about four months. You are requested to fill the attached form B and send it to the President, Dr. A. S. Altekar, *before 10th March*, 1957.

Bonafide members of the Conference will be entitled to Railway concession for attending the Session at Delhi. The concession forms will be sent to them in due course.

Donations and Membership fees should be sent to the Local Secretary, Dr. N. V. Banerjee, Dean, Faculty of Arts, Delhi University, Delhi.

R. N. Dandekar,
V. Raghavan,
General Secretaries.

N. V. Banerjee,
Local Secretary

(A)

ALL-INDIA ORIENTAL CONFERENCE

27th, 28th & 29th December, 1957.

(19th Session, University of Delhi)

MEMBERSHIP FORM

Reg. No......................

To

Dr. N. V. Banerjee, M. A., Ph. D.,
Dean, Faculty of Arts,
University of Delhi, Delhi.
Local Secretary,
Nineteenth All-India Oriental Conference,
University of Delhi, Delhi.

Dear Sir,

I know the aims and objects[1] of the All-India Oriental Conference and I sympathise with them.

I desire to become[2] ....of the Conference and am sending Rs. ....only, as my subscription. Kindly enrol me as such.

I have attended ....previous sessions of the Conference, the last two being those that were held at................. and at ....; and I submitted ....papers, which were accepted for the.... ....sessions, and I am entitled to be a member of the Council[3].

Place ....   Yours truly,

Date ....

Full Name...
(*in Block Letters*)

Academic Qualifications ....

Occupation. ....

Full Address.... ....

....

1. The Objects of the Conference shall be :—
   (a) To bring together Orientalists in order to take stock of the various activities of Oriental Scholars in and outside India.
   (b) To facilitate Co-operation in Oriental studies and research.
   (c) To afford opportunities to scholars to give expression to their views on their respective subjects, and to point out that the difficulties experienced in the pursuit of their special branches of study.
   (d) To promote social and intellectual intercourse among Oriental scholars.
   (e) To encourage traditional learning.
   (f) To do such other acts as may be considered necessary to promote advancement in Oriental learning.

2. Mention one of the following classes :—
   Patron :
   Benefactor :
   Life-Member : Paying Rs. 100/- in a lump sum or in not more than two instalments within one financial year.
   Full-Member : Paying Rs. 10/- per Session.

3. The Council shall consist of all Members who have attended three or more Sessions of the Conference (including the one taking place at the time) and have submitted a paper or papers that have been accepted at any one or more of these Sessions.

(B)

(To be returned before 30th March, 1957)

To

Dr. A. S. Altekar, President, All-India Oriental Conference, Ranighat Quarters, Patna-6, India.

Dear Sir,

I intend to submit a research paper on ....
....
... .
It is intended for .. ..Section.................
It will cover..................pages and will be also accompanied by its summary consisting of..............lines. It will be sent to you positively before the 30th of June, 1957. My full name and postal address is
....

Yours sincerely,

ALL-INDIA ORIENTAL CONFERENCE

Nineteenth Session

Delhi University, Delhi-8.

ARTS FACULTY BUILDING,
University of Delhi,
DELHI-8.
Dated 1.11.1957

BULLETIN NO. 2

It has already been announced in the First Bulletin that the 19th Session of the All-India Oriental Conference is to be held at Delhi under the auspices of the University of Delhi. Dr. A. S. Altekar, Director of the K. P. Jayaswal Research Institute, Patna, is the General President and Dr. V. K. R. V. Rao, Vice-Chancellor, of the University of Delhi, is the Chairman of the Reception Committee in place of Dr. G. S. Mahajani, Ex-Vice-Chancellor of the University. Rashtrapati Dr. Rajendra Prasad has very kindly consented to inaugurate the Conference on the 27th December, 1957, at 10.0 A. M. Dr. S. Radhakrishnan, Vice-President of India, has very kindly consented to be the Chief Patron of the Conference.

The Conference will be held on the 27th, 28th and 29th of December, 1957. Besides the *sections mentioned in the First Bulletin, there will be the following additional sections of local languages of Delhi :—

Section	*President*
Hindi	Dr. Din Dayal Gupta, Lucknow University, Lucknow.
Urdu	Prof. K. G. Saiyidain, Secretary, Ministry of Education and Scientific Research, New Delhi.
Panjabi	Sardar Hukum Singh, Deputy Speaker, Lok Sabha, New Delhi.
Sindhi	Shri Jairamdas Daulatram, Ex-Governor, Assam, 90, Man Nagar, New Delhi.

A felicitation volume will be presented to Dr. S. K. Belvalkar at the conclusion of the Inaugural meeting. This year the meeting of the Numismatic Society of India will also be held along with the Oriental Conference at Delhi.

*Vedic, Iranian, Classical Sanskrit, Islamic Culture, Arabic and Persian, Pali and Buddhism, Prakrit and Jainism, History, Archaeology, Indian Linguistics, Dravidian Culture, Philosophy and Religion, Technical Sciences and Fine Arts.

Popular lectures by distinguished scholars illustrated with lantern slides, and symposia on important topics will be arranged, details of which will be intimated later. Besides, there will be a variety entertainment programme including the staging of a Sanskrit Drama, Music and Dance.

Two facts may be prominently mentioned for the information of the Delegates and Members, desiring to attend the Delhi Session :—

1. The Railway Board has recognized the All-India Oriental Conference for grant of Railway Concession to the Members. Bonafide Delegates and Members of the Delhi Session can, therefore, make their journey to and from Delhi by paying only single fare. Such Delegates and Members as have paid membership fee will get the necessary Certificates on the production of which they will get the necessary concession from the Railway. It will be difficult to send these forms to members who enrol themselves later than the 15th November, 1957.

2. The Members and Delegates attending the Delhi Session will be the guests of the Reception Committee. They will be lodged in the University and College Hostels. Lady Delegates will be lodged separately in the College Hostels for Women.

Such Delegates and Members desiring better comforts, are requested to make their own arrangements with friends and relatives at Delhi or stay in Hotels. The following particulars may, therefore, be kindly sent to us by the 15th November, 1957, so that we may make the necessary arrangements.

Whether you desire

1. to stay in the Delegates' Camp, and join the Delegates' Mess, or
2. to be accommodated in a Hotel providing Vegetarian or Non-Vegetarian food.

(Please mention specific hotels if you have any preference.)

Unless we are informed definitely about these requirements very early, it will not be possible to make the necessary arrangements at the last moment. You are, therefore, particularly requested to fill in the form attached herewith and send it so as to reach us on or before the 15th November, 1957.

Narendra Nath Choudhuri,
Nagendra Nagaich,
M. H. Musavi,
Joint-Local-Secretaries.

N. V. Banerjee,
Local-Secretary

ALL-INDIA ORIENTAL CONFERENCE

(19th Session, University of Delhi)

To

Dr. N. V. Banerjee,
Local Secretary,
Nineteenth All-India Oriental Conference,
Faculty of Arts,
Delhi University, Delhi-8.

Dear Sir,

I have received the Second Bulletin and shall be able to attend the Conference.

*I shall stay in the Delegates' Camp and join the Delegates' Mess.

or

*I shall stay in the city and make my own arrangements for boarding and lodging.

or

*I desire to be accommodated in a hotel providing vegetarian/ non-vegetarian food. (Mention name of the hotel if you have any preference).

My Receipt No............ .. .. ..

Yours truly,

... .

Date....................................

Full Name.......................... ....
(In block Letters)

Address.... ....

....

*Score what is not required.

ALL-INDIA ORIENTAL CONFERENCE

(19th Session, University of Delhi)

ARTS FACULTY BUILDING,
University of Delhi, Delhi-8.
Dated 1.12.1957

BULLETIN No. 3

As already announced, the 19th Session of the All-India Oriental Conference will be held at Delhi under the auspices of the University of Delhi, on the 27th, 28th and 29th December, 1957. You are cordially invited to attend and participate in the proceedings.

The inaugural meeting will be held in the New Convocation Hall, Arts Faculty Building, University of Delhi, at 10 A.M. on Friday, the 27th December, 1957. Rashtrapati Dr. Rajendra Prasad has very kindly consented to inaugurate the Conference. The Members and Delegates are requested to be in their seats 15 minutes earlier.

All Sectional meetings and programmes of entertainment will be held in the Arts Faculty Building, University of Delhi.

The Members and Delegates who will stay in the Delegates' Camp are requested to intimate to us the train by which they intend to travel and the date and time of their arrival in Delhi. Transport will be arranged at Delhi Junction as well as at New Delhi Station to take the Members and the Delegates to the Camp.

Members and Delegates who will stay at places other than the Camp, are requested to make their own arrangement for transport. Our volunteers will, of course, be available at the Station near the Enquiry Office of the Railway to assist them.

Delhi will be extremely cold in December. Members and Delegates are, therefore, advised to bring their beddings and warm clothes.

Members are also advised to write directly to the Station Master, Delhi Junction or New Delhi Station, for reservation of accommodation for their return journey at least 15 days earlier.

Members of the Reception Committee and Local Members of the Conference are requested to collect, on presenting the receipt for Membership fee, their packets containing invitation-cards, programme of the Conference, badge, summaries of papers, etc., from the office of the Conference, Arts Faculty Building, University of Delhi, Delhi, on the 24th, 25th and 26th December, 1957, between 3 p. m. and 5 p. m.

Members and Delegates staying in the Camp will have their packets delivered to them in their rooms. The late comers or those

who stay outside the Camps are requested to get their packets, on presenting the receipt for membership fee, from the office of the Conference, Arts Faculty Building, on 27th December, before 9 a.m.

The nomination papers for membership of the Executive Committee and for Sectional Presidents for the next Session should reach the office of the Conference, Arts Faculty Building, Delhi University, Delhi, before 6 p.m. on 27th December, 1957.

PROGRAMME OF THE CONFERENCE

Friday, 27th December, 1957

7 a.m. — 7.45 a.m.	Breakfast.
8 a m.	Meeting of the Executive Committee of the Conference.
9 a.m.	Meeting of the Executive Committee of the Numismatic Society.
10 a.m. — 12 noon	Inaugural Ceremony.
12.15 p.m. — 1.15 p.m.	Lunch.
1.30 p.m. — 1.50 p.m.	Photograph.
2 p.m. — 4 p.m.	Addresses of Sectional Presidents in two Rooms—A and B.
4.5 p.m. — 4.25 p.m.	Meeting of the Sectional Presidents with the Readers of Papers.
4.30 p.m. — 5.15 p.m.	Tea.
5.30 p.m. — 6.30 p.m.	Lecture.
7 p.m. — 8 p.m.	Dinner.
8.30 p.m. — 10 p.m.	Sanskrit Drama (in the New Convocation Hall).

Saturday, 28th December, 1957

7 a.m. — 8 a.m.	Breakfast.
8.15 a.m. — 12.30 p.m.	Sectional Meetings.
12.35 p.m. — 1.30 p.m.	Lunch.
2 p.m. — 4 p.m.	Reading of Papers in different sections.
4.5 p.m. — 5.15 p.m.	Tea.
5.20 p.m. — 6-30 p.m.	Visits to Places of Interest in New Delhi.
7 p.m. — 8 p.m.	Dinner.
8.30 p.m. — 10.30 p.m.	Variety Entertainments (in the New Convocation Hall).

Sunday, 29th December, 1957

7 a.m. — 8 a.m.	Breakfast.
8.15 a.m. — 12.30 p.m.	Reading of Papers in different sections.
12.30 p.m. — 1.30 p.m.	Lunch.
2 p.m. — 3 p.m.	Meeting of the new Executive Committee of the Conference.
3 p.m. — 4 p.m.	Closing Session.
4 p.m. — 5 p.m.	Tea.
5 p.m. — 7 p.m.	Free time for members and delegates.
7 p.m. — 8 p.m.	Dinner.

Monday, 30th December, 1957

7 a.m. — 8 a.m.	Breakfast.
8 a.m.	Departure of Delegates.*

RAILWAY TIME-TABLE

TIMINGS OF TRAINS REACHING DELHI

Agra

Agra Departure	9.45	13.25	15.35
Delhi Arrival	16.20	18.45	20.00

Ahmedabad

Ahmedabad Departure	8.15	16.44
Delhi Arrival	7.55	19.40

Allahabad

Allahabad Departure	3.42	9.42	16.26
Delhi Arrival	18.45	21.00	6.20

Ambala

Ambala Departure	3.50	8.33	15.15
Delhi Arrival	9.30	14.25	20.30

Kurukshetra

Kurukshetra Departure	4.49	9.38	16.25
Delhi Arrival	9.30	14.25	20.30

Chandigarh

Chandigarh Departure	0.43	8.05
Delhi Arrival	8.35	18.20

*For those who care, visits to Places of interest in Delhi, such as Red Fort, Rajghat, Firoz Shah Kotla, Purana Killah, Kutub Minar and Birla Mandir will be arranged on payment of charges, which will be duly announced by Dr. N. N. Choudhuri. Intending Visitors will give him their names with the charges before 7 p.m. on 27th December, 1957.

Bombay (Central)

Bombay Departure	18.40	21.30	6.35
Delhi Arrival	19.20	8.20	11.35

Bombay (Victoria Terminus)

Bombay V. T. Departure	15.40	22.15
Delhi Arrival	20.00	6.20

Lucknow

Lucknow Departure	21.10	8.33
Delhi Arrival	7.35	19.30

Madras

Madras Departure	11.00	10.15
Delhi Arrival	15.05 (third day)	8.15 (New Delhi)

Howrah

Howrah Departure	10.45	11.55	22.05
Delhi Arrival	18.45	9.50	8.40

Poona

Poona Departure	9.05
Catch at Kalyan the train leaving Bombay at	15.40
Delhi Arrival	20.00

Mysore

Mysore Departure	15.30
New Delhi Arrival	8.15

NARENDRA NATH CHOUDHURI
NAGENDRA NAGAICH
M. H. MUSAVI
Joint Local Secretaries.

N. V. BANERJEE,
Local Secretary.

UNIVERSITY OF DELHI

DELHI

ALL-INDIA ORIENTAL CONFERENCE

19th SESSION

President : A. S. ALTEKAR

Patna University, Ranighat Quarters, Patna-6.

27th, 28th, and 29th December, 1957.

P R O G R A M M E

Friday, the 27th December, 1957

7 a.m.—7.45 a.m.	Breakfsast.
8 a.m.	Meeting of the Executive Committee of the Conference.
9 a.m.	Meeting of the Executive Committee of the Numismatic Society.
10 a.m.—12 noon	Inaugural Ceremony :

1. Reception of the Rashtrapati by Dr. V. K. R. V. Rao, Vice-Chancellor, Dr. N. V. Banerjee, Dr. P. V. Bapat and Dr. N. N. Choudhuri.
2. Introduction of the General President and the Sectional Presidents of the Oriental Conference to the Rashtrapati by Dr. P. V. Bapat.
3. Procession.
4. Prayer.
5. Address of Welcome by Dr. V. K. R. V. Rao, Chairman of the Reception Committee.
6. Inaugural Addrses by Rashtrapati Dr. Rajendra Prasad.
7. Address of Dr. A. S. Altekar, General President of the Conference.
8. Messages—Dr. N. N. Choudhuri, Joint Local Secretary.
9. Condolence Resolutions.
10. Presentation of a Felicitation Volume to Dr. S. K. Belvalkar :
    (1) Introductory Remarks—Dr. R. N. Dandekar.
    (ii) Presentation of the volume by the Rashtrapati.
    (iii) Dr. Belvalkar's reply.
11. Vote of Thanks—Dr. N. V. Banerjee, Local Secretary.
12. National Anthem.

12.15 p.m.—1.15 p.m.	Lunch (Camp I — Moti Lal Banarasi Dass).
1.30 p.m.—1.50 p.m.	Photograph (Arts Faculty Building).
2 p.m.—4 p.m.	Address of Sectional Presidents in two Rooms A and B.

	Room A	*Room B*
2 p.m.—2.30 p.m.	Vedic (I)	Arabic and Persian (V)
2-30 p.m.—3 p.m.	Classical Sanskrit (III)	Islamic Culture (IV)
3 p.m.—3.30 p.m.	Philosophy and Religion (XII)	Iranian (II)
3.30 p.m.—4 p.m.	Pali and Buddhism (VI)	Technical Sciences and Fine Arts (XIII)

4.5 p.m.—4.25 p.m.	Meeting of the Sectional Presidents with the Readers of Papers.
4 30 p.m.—5.15 p.m.	Tea (At Home—Vice-Chancellor).
5.30 p.m.—6.30 p.m.	Lecture by Dr. Ernst Waldschmidt, on "Traces of Indian Culture in Central Asia" (Shri Ram College of Commerce).
7 p.m.—8 p.m.	Dinner (Arts Faculty Building)

Saturday, 28th December, 1957.

7 a.m.—8 a.m.	Breakfast.
8.15 a.m.—10.45 a.m.	Sectional Meetings (Two Sections together in two Rooms A and B).

	Room A	*Room B*
8.15 a.m.— 8.45 a.m.	Prakrit and Jainism (VII)	Hindi (XIV)
8.45 a.m.— 9.15 a.m.	Indian Linguistics (X)	Urdu (XV)
9.15 a.m.— 9.45 a.m.	Dravidian Culture (XI)	Punjabi (XVI)
9.45 a.m.—10.15 a.m.	History (VIII)	Sindhi (XVII)
10.15 a.m.—10.45 a.m.	Archaeology (IX)	

10.45 a.m.—12.30 p.m.	Meeting of the Conucil of the Conference.
12.35 p.m.— 1.30 p.m.	Lunch (Arts Faculty Building—Shrimati Savitri Devi Bhargava).
2 p.m.—4 p.m.	Reading of papers in different sections according to the programme fixed earlier.
4.5 p.m.—5.15 p.m.	Tea (Bhartiya Vidya Bhavan, Mehta Sadan, Curzon Road, New Delhi). Buses will be ready at the Arts Faculty Building, at 4 p.m.
7 p.m.—8 p.m.	Dinner (Arts Faculty Building).

Sunday, 29th December, 1957

7 a.m.—8 a.m.	Breakfast.
8.15 a.m.—12.30 p.m.	Reading of Papers in different sections according to programme fixed earlier.
12.30 p.m.—1.30 p.m.	Lunch (Arts Faculty Building).
2 p.m.—3 p.m.	Meeting of the New Executive Committee of the Conference.
3 p.m.—4 p.m.	Closing Session.
4 p.m.—5 p.m.	Tea.
7 p.m.—8 p.m.	Dinner (Arts Faculty Building (Munshi Ram Manohar Lal).

Monday, 30th Decenber, 1957

7 a.m.—8 a.m.	Breakfast.
8 a.m.	Departure of Delegates.*

*For those who care, visits to places of interest in Delhi, such as Red Fort, Rajghat, Firoz Shah Kotla, Purana Kila, Kutub Minar, Rashtrapati Bhavan, Parliament House, Birla Mandir, etc., will be arranged on payment. Intending visitors may give their names to Dr. N. N. Choudhuri, Joint Local Secretary, before 7 p.m. on 27th December, 1957.

ALL-INDIA ORIENTAL CONFERENCE

XIX SESSION

UNIVERSITY OF DELHI

APPENDIX II

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ALL-INDIA ORIENTAL CONFERENCE

19TH SESSION

UNIVERSITY OF DELHI

Entertainment

27th December, 1957 *8-30 p. m.*

Sanskrit Drama (Svapna Vāsavadattā) by the students of Indraprastha College for Women, Delhi.

28th December, 1957 *8-30 p. m.*

Variety Entertainment Programme.

1.	Prayer	...	Shri Gauri Kedar Bhattacharya, Calcutta.
2.	Kathak (Solo)	...	Kumari Rani Karna, K. M. College, Delhi.
3.	Rabindra Sangit	...	Shri Jyotirindra Maitra.
4.	Puja dance (group)	...	Bharatiya Vidya Bhavan.
5.	Violin	...	Shri Suresh Sharma, Hansraj College, Delhi.
6.	Hindi Song	...	Shrimati Hem Devi Gupta, Delhi.
7.	Manipuri (Solo)	...	Kumari Kusum Varma, Miranda House, Delhi.
8.	Sanskrit Song	...	Dr. J. B. Choudhury and party, Calcutta.
9.	Garba (Group)	...	Lady Shri Ram College for Women, Delhi.
10.	Sarod	...	Shri Nandalal Ghosh.
11.	Rāsa (Group)	...	Bharatiya Vidya Bhawan.
12.	Bharat Natyam (Solo)	...	Shrimati Virbala Misra, Hindu College, Delhi.
	Thanks	...	Dr. P. V. Bapat.

APPENDIX III

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ALL-INDIA ORIENTAL CONFERENCE

Minutes of the Meeting of the Executive Committee

A meeting of the Executive Committee of the All-India Oriental Conference was held at 8 a. m. on the 27th December, 1957, in the Arts Faculty Building of the Delhi University. The following members were present :

Dr. A. S. Altekar (In the Chair).
Dr. S. K. Belvalkar.
Dr. S. S. Bhawe.
Prof. R. R. Deshpande.
Dr. G. V. Devasthali.
Dr. C. B. Gupta.
Dr. S. M. Katre.
Prof. V. V. Mirashi.
Dr. V. Raghvan.
Prof. K. A. Subramania Iyer.
Dr. J. M. Unwala.
Dr. A. N. Upadhye.
Dr. P. L. Vaidya.
Prof. H. D. Velankar.
Dr. C. S. Venkateswaran.
Dr. R. N. Dandekar.

1. The Minutes of the meeting of the Executive Committee held at Annamalainagar on the 26th December, 1955, and the 28th December, 1955, were read and confirmed.

2. Dr. R. N. Dandekar submitted the audited accounts of the Conference for the year 1955 and 1956. On a motion moved by Dr. A. N. Upadhye and seconded by Prof. H. D. Velankar the following resolution was passed :

Resolution 1 : "Resolved that the audited accounts of the All-India Oriental Conference for the year 1955 and 1956, as submitted by the General Secretary, be and are hereby passed". (For the audited accounts, see Appendix I).

3. On a motion moved by Dr. P. L. Vaidya and seconded by Prof. R. R. Deshpande, the following resolution regarding the appointment of Auditors was passed :

Resolution 2. "Resolved that Messrs G. M. Oka and Co., Poona, be and are hereby appointed Auditors of the All-India Oriental Conference for the years 1958 and 1959 ; resolved further that the Auditors be paid an honorarium of Rs. 25/- for each of these years.

4. The General Secretary then made the following statement regarding the action taken on the resolution passed at the meetings of the Conference held at Annamalainagar :

(a) The work on the Bibliography of Indology has made satisfactory progress. Over 1000 index-cards have been prepared at Madras, Poona and Patna. These cards will have to be properly checked before the press-copy is made ready.

(b) The printing of the Second Volume of the Index of Papers submitted to the Conference (Sessions 13 to 17) is almost completed and the volume will be published in the course of the next couple of months.

(c) The Government of India have announced their intention of starting a Central Institute of Indology before long.

(d) The Resolutions regarding the New Sanskrit Dictionary of the Deccan College Research Institute, the Publication of a corpus of the Sangam Literature by the Annamalai University, and Dr. V. Raghvan's tour of European Libraries for the purpose of cataloguing Sanskrit Manuscripts were communicated to the relevant bodies and authorities.

5. The General Secretary informed the Executive Committee that the volumes of the Proceedings of the Annamalainagar Session of the Conference would be ready within a month's time. On his recommendation, the following resolution was passed in this connection:

Resolution 3. "Resolved that the General Secretaries be authorised to fix the price of the Proceedings of the Annamalainagar Session of the Conference."

6. The General Secretary read out a letter from Prof. T. N. Sreekantaiya, President, "Dravidian Culture" Section, Delhi Session, regarding the name of that Section. After some discussion, the following resolution was passed in that connection :

Resolution 4. "Resolved that the section now known as "Dravidian Languages and Culture" be renamed as "Dravidic Studies".

7. The Executive Committee then considered the Historical Records (of National Importance) Bill, 1957, introduced in the Rajya Sabha. On a motion moved by the Chairman, the following resolution was passed in that connection :

Resolution 5. "Resolved that this Conference recognises the imperative need for a Union Archival and Manuscript Law providing for the preservation and proper management of important historical records and literary manuscripts ; and, while expressing its general agreement with the principles underlying the 'Historical Records (of National Importance) Bill, 1957', presented before the Rajya Sabha by Dr. Raghubir Singh, this Conference is of the view that the title of the Bill should be modified so as to read 'Historical Records and Literary Manuscripts (of National Importance) Bill, 1957', and that the preservation and proper management of literary manuscripts should also be included under the provisions of the Bill".

8. Dr. V. Raghvan then made a few suggestions regarding the administration of the Conference and after some discussion the following resolution was passed in that connection :

Resolution 6. Resolved.

(a) that the ordinary membership fee of the All-India Oriental Conference be raised to Rs. 15/- ;

(b) that the Life-Membership fee be raised to Rs. 150/- ;

(c) that the work of sending out invitations, issuing Bulletins, printing of Summaries of Papers and volumes of Proceedings etc., in respect of a Session be done by the Central Office and that, for this purpose, at least 50 per cent of the total Membership fees collected at a Session be transferred to the Central Office ;

(d) that the Central Office prepare a complete record of Life-Members and Ordinary Members of the Conference as also an up-to-date list of the Members of the Council of the Conference.

9. The Executive Committee then considered the various proposals regarding the extension of the activities of the Conference and passed the following resolutions in that connection:

Resolution 7. "Resolved that, in view of the growing importance of the subject of Indian Cultural contacts with neighbouring Asian countries, a new section called 'Greater Indian Studies' be added to the Conference".

Resolution 8. "Resolved that, in view of the increasing work and importance of the All-India Oriental Conference and the consequent need of having a suitable permanent establishment for it, this Conference authorises Dr. Altekar, Dandekar and Raghvan to wait on the Education Minister with a view to securing an adequate annual grant for the Conference."

10. On a motion moved by the Chairman, the Executive Committee passed the following resolution relating to the Central Institute of Indology :

Resolution 9. "Resolved that the All-India Oriental Conference expresses its satisfaction at the decision of the Government of India, recently announced to set up a Central Institute of Indology at Delhi, and hopes that this Institute will, among other things, provide for research work in the fields hither to neglected, such as, of the languages, literatures, histories and cultures of the countries with which India had cultural contacts in the past ; co-ordinate, assist, and supplement the research work already being done at different centres ; initiate a vigorous drive for the collection, preservation, cataloguing, and publication of manuscripts ; organise archaeological explorations ; establish special departments for the study of Sanskritic, Dravidian and Austric languages ; publish a series of scholarly and popular works ; issue periodical bibligoraphies and research digests ; function as a clearing house for indological Studies carried in India and abroad ;

and promote international contacts among teachers and students of Indology."

11. The General Secretary read out a letter from Dr. P. V. Kane, regarding the shifting of the Headquarters of the Department of the Archaeology to a place outside Delhi. The following resolution was then passed on the subject :

Resolution 10 : "Resolved that this Conference learns with concern that proposals for shifting of the Headquarters of the Archaeological Department outside Delhi are now under consideration of Government ; that this Conference is of the opinion that it will greatly facilitate study and research if the Headquarters of both the Archaeological Department and the National Museum are located in New Delhi, that this Conference further holds the view that there should be a special Deputy Director General of Archaeology for South India with his Headquarters in that area so that the work in the field of South Indian Archaeology might be improved and be better looked after."

12. In connection with the co-option of local Members on the Council, the General Secretary then moved the following resolution, which was passed :

Resolution 11 : "Resolved that it be recommended to the Council of the Conference that the following ten persons be co-opted on the Council on behalf of the Local Committee (as per Rule 10 (*b*) (*i*)"

1. Dr. N. V. Banerjee.
2. Dr. N. N. Choudhuri.
3. Dr. P. V. Bapat.
4. Dr. C. B. Gupta.
5. Dr. I. C. Shastri.
6. Dr. R. V. Joshi.
7. Shri S. N. Nigam.
8. Principal B. Das Gupta.
9. Miss Prabha Sen Gupta.
10. Miss Kusum Kumari Goel.

After a vote of thanks to the Chair, the meeting was dissolved.

Sd. R. N. Dandekar
Sd. V. Raghvan.
General Secretaries.

Sd. A. S. Altekar,
Chairman. 14.2.1958.

ALL-INDIA ORIENTAL CONFERENCE, POONA—4.

Receipts and Payments Account for the year ending

31st December, 1955.

Receipts :

	Rs.	As.	P.			
To opening Balance :						
With Treasurer including two 10 year 3½ percent Certificates...	16,131	3	8			
With Poona Co-operative Credit Bank Ltd. S/B-Account. ...	6,949	4	7			
In Cash ...	167	3	3			
				23,247	11	6
Interest on Deposits of two 10 year 3½ per cent Certificates. ...				420	0	0
Interest on Saving Bank Account. ...				97	7	0
Subscriptions for Membership. ...				230	6	0
Total ...				23,995	8	6

Payments :

				Rs.	As.	P.
By Printing ...				8	8	0
By Postage and Stationery ...				51	8	0
By Remuneration to Auditor ...				N I L		
By Remuneration to Clerk ...				202	2	3
By Travelling Expenses ...				3	8	0
By Railway Freight ...				16	9	0
By Bank Commission ...				0	12	0
By Membership Fees Returned ...				90	0	0
By Balance at Close :						
With Treasurer including two 10 year 3½ percent Certificates. ...	16,131	3	8			
With Poona Co-operative Credit Bank Limited. ...	7,491	5	7			
Cash on hand.	N I L					
...				23,622	9	3
Total ...				23,995	8	6

Auditors' Report

Examined and Found correct as per books of accounts produced to us and information given to us during the course of our audit.

Sd. G. M. Oka & Co.
Chartered Accountants.
11-11-57

ALL-INDIA ORIENTAL CONFERENCE, POONA—4.

Receipts and Payments Account for the year ending
31st December, 1956.

Receipts :

	Rs.	As.	P.	Rs.	As.	P.
To opening Balance :						
With the Treasurer including two 10 year $3\frac{1}{2}$ per cent Certificates. ...	16,131	3	8			
With Poona Co-operative Credit Bank Ltd ...	7,491	5	7			
Cash on hand .	NIL					
				23,622	9	3
Interest on Deposits :						
Two 10 year $3\frac{1}{2}$ per cent Treasury Certificates				420	0	0
Interest on Savings Bank Account ...				111	12	0
Subscriptions for Membership. ..				145	0	0
Total ...				24,299	5	3

Payments :

	Rs.	As.	P.	Rs.	As.	P.
By Printing ...				179	10	6
By Postage and Stationery ...				192	2	0
By Remuneration to Auditor (for 1956) ...				25	0	0
By Remuneration to Clerk for 1955 ...				47	13	9
By Remuneration to Clerk for 1956 ...				200	0	0
By Railway Freight ...				5	15	6
By Paid to Dr. Raghvan for Biography ...				200	0	0
By Balance at Close :						
With Treasurer including two 10 year $3\frac{1}{2}$ per cent Certificates. ...	16,131	3	8			
P. C. C. Bank Ltd. ...	7,304	15	7			
Cash on Hand ...	12	8	3			
...				23,448	11	6
Total ...				24,299	5	3

Auditors' Report.

Examined and found correct as per books of accounts produced to us and information given to us during the course of our audit.

Sd. G. M. Oka & Co.,
Chartered Accountants.
11. 11. 57

ALL-INDIA ORIENTAL CONFERENCE

Minutes of the Meeting of the Council.

A meeting of the Council of the All-India Oriental Conference was held at 10.45 a. m. on the 28th December, 1957, in the New Convocation Hall of the Delhi University. The following members had registered their attendance :—

1. S. M. Katre.
2. K. Chattopadhyaya.
3. Y. D. Ahuja.
4. A. Sharma.
5. J. Jetley.
6. U. P. Shah.
7. M. R. Jambunathan.
8. T. N. Sreekantaiya.
9. N. Venkata Rao.
10. S. Y. Dhonde.
11. R .R. Deshpande.
12. A. G. Mangrulkar.
13. T. G. Mainkar.
14. D. M. Hatvalne.
15. E. D. Kulkarni.
16. S. S. Bhawe.
17. K. T. Pandurang.
18. K. R. Potdar.
19. R. B. Athavale.
20. M. Rama Rao.
21. S. L. Katre.
22. M. M. Patkar.
23. M. V. Mahashabde.
24. M. D. Paradkar.
25. H. R. Aggarwal.
26. Khawaja Mohammad Ahmed.
27. Sukumar Sen.
28. R. M. Shastri.
29. S. P. Chaturvedi.
30. H. V. Trivedi.
31. C. G. Kashikar.
32. Kusum Kumari Goel.
33. J. M. Unwala.
34. Chintaharan Chakravarti.
35. Durgamohan Bhattacharya.
36. H. L. Jain.
37. A. N. Upadhye.
38. P. V. Bapat.
39. P. C. Divanji.
40. V. M. Apte.
41. C. B. Gupta.
42. K. V. Saoma.
43. N. V. Banerjee.
44. N. N. Choudhuri.
45. R. V. Joshi.
46. I. C. Shastri.
47. H. D. Velankar.
48. M. Krishnaswamy Iyengar.

49. L. G. Parab.
50. V. R. Pandit.
51. J. H. Dhave.
52. G. H. Khare.
53. S. N. Nigam.
54. S. Shankar Raja Naidu.
55. Nazir Ahmed.
56. V. V. Mirashi.
57. S. K. Belvalkar.
58. C. S. Venkateswaran.
59. V. Raghvan.
60. A. S. Altekar.
61. K. A. Subramania Iyer.
62. P. V. Pandit.
63. S. K. Gupta.
64. Hari Ram Mishra.
65. Yogendramohan.
66. Sri Ramulu.
67. Jagannath Agrawala.
68. P. N. Pushap.
69. T. A. V. Dikshitar.
70. H. C. Bhayani.
71. Atmaram Jagodia.
72. Jamshed Cowasji Katrak.
73. G. V. Devasthali.
74. Minocher Homji.
75. Dalsukh Malvania.
76. A. C. Thakur.
77. Ramprasad Majumdar.
78. A. S. Natraja Ayyar.
79. N. V. Vaidya.
80. P. L. Vaidya.
81. A. D. Pusalkar
82. G. H. Bhatt.
83. G. C. Jhala.
84. R. D. Sharma.
85. R. N. Dandekar.

Dr. A. S. Altekar was in the Chair.

1. The minutes of the meeting of the Council held at Annamalainagar on the 28th December, 1955, were read and confirmed.

2. On a motion by the General Secretary the following resolution was passed :

Resolution 1 : "Resolved that, as recommended by the Executive Committee, the following ten persons be coopted on the Council as per Rule 10 (b) (i)" :

1. Dr. N. V. Banerjee
2. Dr. N. N. Choudhuri.
3. Dr. P. V. Bapat.
4. Dr. C. B. Gupta.
5. Dr. I. C. Shastri
6. Dr. R. V. Joshi.
7. Shri S. N. Nigam.
8. Principal B. Dasgupta.
9. Miss Prabha Sen Gupta.
10. Miss Kusum Kumari Goel.

3. The General Secretary reported that the following persons were duly nominated in connection with the election of eighteen members to the New Executive Committee of the Conference :

1. Aggarwal, H. R.
2. Altekar, A. S.
3. Apte, V. M.
4. Bapat, P. V.
5. Belvalkar, S. K.
6. Bhat, M. M.
7. Bhawe, S. S.
8. Chakravarti, Chintaharan.
9. Chatterjee, Suniti Kumar.
10. Chattopadhyaya, K.
11. Chaturvedi, S. P.
12. Choudhuri, N. N.
13. Dandekar, R. N.
14. Dave, J. H.
15. Deshpande, R. R.
16. Devasthali, G. V.
17. Gupta, C. B.
18. Iyer, K. A. Subramania.
19. Jagan Nath.
20. Jain, Hira Lal.
21. Jambunathan, H. R.
22. Kalelkar, N. G.
23. Kane, P. V.
24. Karambelkar, V. W.
25. Katre, S. L.
26. Katre, S. M.
27. Khwaja M.Ahmad.
28. Kulkarni, E. D.
29. Malwad, S. S.
30. Mirashi, V. V.
31. Nadvi, N. A.
32. Narahari, H. G.
33. Pandurangi, K. T.
34. Potdar, K. R.
35. Pusalkar, A. D.
36. Raghvan, V.
37. Sen, Sukumar.
38. Sharma, Aryendra.
39. Sharma, K. M.
40. Sreekantaiya, T.N.
41. Suryakant.
42. Unwala, T. M.
43. Upadheye, A. N.
44. Vaidya, P. L.
45. Varma, Siddheshwar.
46. Velankar, H. D.
47. Venkatarao, N.
48. Venkateswaran, C. S.
49. Vishvabandhu.

The council then proceeded to elect eighteen members to the new Executive Committee. The President nominated Dr. L. G. Parab, Dr. Yoga Dhyan Ahuja and Shri K. V. Sharma to act as scrutineers for the election. The following resolutions were then discussed and passed by the Council :

Resolution 2 : Resolved that the Section now known as "Dravidian Languages and Culture" be renamed as "Dravidic Studies".

Resolution No. 3 : "Resolved that, in view of the growing importance of the subject of Indian cultural contacts with neighbouring Asian countries, a new section called "Greater Indian Studies" be added to the Conference".

Resolution 4. : "Resolved (a) that the ordinary membership fee of the All-India Oriental Conference be raised to Rs. 15/-; and

(b) that the Life-Membership fee be raised to Rs. 150/-".

Resolution 5 : "Resolved that, for the better and more prompt execution of the work of the Conference, an agreed part of work in connection with each Session be done by the Central Office; that the printing of the Proceedings of each Session be entrusted to the Central Office; and that; for this purpose, at least 50 per cent of the total Membership fees collected at a Session be transferred to the Central Office."

Resolution No. 6 : "Resolved that, in view of the increasing work and importance of the All-India Oriental Conference and the consequent need of having a suitable permanent establishment for it, this conference authorises Dr. Altekar, Dandekar and Raghvan to wait on the Education Minister with a view to securing an adequate annual grant for the Conference".

Resolution 7: "Resolved that the All-India Oriental Conference expresses its satisfaction at the decision of the Government of India, recently announced, to set up a Central Institute of Indology at Delhi, and hopes that this Institute will, among other things, provide for research work in the fields hitherto neglected, such as, of the languages, literatures histories and cultures of the countries with which India had cultural contacts in the past, co-ordinate, assist and supplement the research work already being done at different centres, initiate a vigorous drive for the collection, preservation, cataloguing, and publication of manuscripts, organise archaeological explorations, establish special departments for the study of Sanskritic, Dravidian, and Austric languages, publish a series of scholarly and popular works, issue periodical bibliographies and research digests, function as a clearing house for Indological Studies in India and abroad, and promote international contacts among teachers and students of Indology".

Resolution 8: "Resolved that this Conference recognises the imperative need for a Union Archival and Manuscript Law providing for the preservation and propci management of important historical records and literary manuscripts, and, while expressing its general agreement with the principles underlying the 'Historical Records (of National Importance) Bill 1957' presented before the Rajya Sabha by Dr. Raghubir Singh, this Conference is of the view, that the title of the Bill should be modified so as to read Historical Records and Literary Manuscripts (of National Importance) Bill 1957, and that the preservation and proper management of liteiary manuscripts should also be included under the provisions of the Bill".

Resolution No. 9 : Resolved that this Conference learns with concern that proposals for the shifting of the Headquarters of the Archaeological Department outside Delhi are now under consideration of Government, that this Conference is of the opinion that it will greatly facilitate study and research if the Headquarters of both the Archaeological Department

and the National Museum are located in New Delhi; that this Conference further holds the view that there should be a special Deputy Director General of Archaeology for South India with his Headquarters in that area, so that the work in the field of South Indian Archaeology might be improved and be better looked after".

Resolution 10 : "Resolved that this Conference expresses its satisfaction at the appointment of the Sanskrit Commission by the Government of India and hopes that the recommendations of the Commission will be given effect to by the Government".

After a vote of thanks to the Chair, the meeting terminated.

Sd. A. S. Altekar,
Chairman.
14-2-58.

General Secretaries.

The result of the election to the New Executive Committee was announced at 1 p. m. on the 28th December, 1957. The following eighteen persons were declared to have been duly elected members of the New Executive Committee of the All-India Oriental Conference :

1.	R. N. Dandekar ...	... 63.
2.	A. S. Altekar ...	... 53.
3.	P. V. Kane ...	... 53.
4.	V. Raghvan ...	... 53.
5.	V. V. Mirashi ...	... 48.
6.	H. D. Valankar ...	... 47.
7.	S. K. Chatterjee ...	... 43.
8.	S. M. Katre ...	... 41.
9.	G. V. Devasthali ...	... 40.
10.	P. L. Vaidya ...	... 38.
11.	A. N. Upadhye ...	... 36.
12.	S. K. Belvalkar ...	... 35.
13.	C. B. Gupta ...	... 32.
14.	A. D. Pusalkar ...	... 32.
15.	Sukumar Sen ...	... 32.
16.	P. V. Bapat ...	... 31.
17.	J. H. Dave ...	... 31.
18.	H. R. Aggarwal ...	... 29.

(The figure against the names indicate the number of *votes* obtained).

Sd. R. N. Dandekar,
Sd. V. Raghvan,
General Secretaries

Sd. A. S. Altekar,
Chairman.
14-2-58.

ALL-INDIA ORIENTAL CONFERENCE

Minutes of the meeting of the New Executive Committee.

A meeting of the new Executive Committee of the All-India Oriental Conference was held at 2 p. m. on the 29th December, 1957, in the Arts Faculty Building of the Delhi University.

The following members were present :

1. R. N. Dandekar.
2. A. S. Altekar.
3. P. V. Kane.
4. V. Raghvan.
5. V. V. Mirashi.
6. H. D. Velankar.
7. S. M. Katre.
8. G. V. Devasthali.
9. A. N. Upadhye.
10. S. K. Belvalkar.
11. C. B. Gupta.
12. A. D. Pusalkar.
13. Sukumar Sen.
14. P. V. Bapat.
15. J. H. Dave and
16. H. R. Aggarwal.

Dr. A. S. Altckar was voted to the chair.

1. Election of the General President :

Dr. A. S. Altekar proposed and Dr. S. K. Belvalkar seconded the following resolution which was carried unanimously :

Resolution 1 : "Resolved that Professor V. V. Mirashi be and is hereby elected General President of the All-India Oriental Conference".

2. *Election of the Vice-President* :

Dr. A. S. Altekar proposed and Dr. A. N. Upadhye seconded the following resolution which was carried unanimously :

Resolution 2 : "Resolved that Dr. V. S. Aggarwala be and is hereby elected Vice-President of the All-India Oriental Conference".

3. Election of the General Secretaries :

Dr. A. S. Atekar proposed and Dr. S. M. Katre seconded the following resolution which was carried unanimously :

Resolution 3 : "Resolved that Dr. R. N. Dandekar and Dr. V. Raghvan be and are hereby elected General Secretaries of the All-India Oriental Conference".

4. Election of the Treasurer :

Dr. R. N. Dandekar proposed and Dr. P. V. Bapat seconded the following resolution which was carried unanimously :

Re olution 4 : "Resolved that Professor K. A. Subramania Iyer be and is hereby elected Treasurer of the All-India Oriental Conference",

5. *Cooption of Members* :

Dr. R. N. Dandekar proposed and Professor H. D. Velankar seconded the following resolution which was carried unanimously :

Resolution No. 5 : "Resolved that Dr. J. M. Unwala, Khwaja Mohammad Ahmed, and Dr. N. N. Choudhuri be and are hereby co-opted as Members of the Executive Committee in the vacancies caused by the election of Prof. V. V. Mirashi as General President and of Dr. R. N. Dandekar and Dr. V. Raghavan as General Secretaries".

The new office-bearers and Members of the Executive Committee of the All-India Oriental Conference will be as follows :

President :
Prof. V. V. Mirashi.
Vice President :
Dr. V. S. Agrawala.
Treasurer :
Prof. K. A. Subramania Iyer.

General Secretaries :
Dr. R. N. Dandekar.
Dr. V. Raghavan.

Other Members of the Executive Committee

Prof. H. R. Aggarwal.	Dr. P. V. Kane.
Dr. A. S. Altekar.	Dr. S. M. Katre.
Dr. P. V. Bapat.	Khwaja Mohammad Ahmed.
Dr. S. K. Belvalkar.	Dr. A. D. Pusalkar.
Dr. S. K. Chatterji.	Dr. Sukumar Sen.
Dr. N. N. Choudhuri.	Dr. J. M. Unwala.
Prof. J. H. Dave.	Dr. A. N. Upadhye.
Dr. G. V. Devasthali.	Dr. P. L. Vaidya.
Dr. C. B. Gupta.	Prof. H. D. Velankar.

At this stage, Prof. V. V. Mirashi took the Chair.

6. Dr. R. N. Dandekar then reported that a letter was received from Dr. Hare Krishna Mahtab, Chief Minister, Orissa State, inviting the All-India Oriental Conference to hold its next, that is the Twentieth Session at Bhubaneswar in 1959, Prof. V. V. Mirashi proposed and Dr. V. Raghavan seconded the following resolution which was carried unanimously :

Resolution 6 : "Resolved that the invitation received by the All-India Oriental Conference from Dr. Hare Krishna Mahtab, Chief Minister, Orissa, to hold its 20th Session in 1959 at Bhubaneswar in Orissa be and is hereby thankfully accepted".

7. Dr. R. N. Dandekar proposed and Dr. V. Raghvan seconded the following resolution which was carried unanimously :—

Resolution 7 : "Resolved that the work on the preparation of the Bibliography of Indology being carried out under the direction of the Editorial Committee consisting of Dr. A. S. Altekar, Dr. V. Raghavan, and

Dr. R. N. Dandekar be continued (for the years 1957 and 1958) and that a sum not exceeding Rs. 1,200/- out of the General Fund of the Conference be made available to the Editorial Committee for this purpose".

8. Prof. H. D. Velankar proposed and Dr. R. N. Dandekar seconded the following resolution which was carried unanimously :

Resolution 8 : "Resolved that the Executive Committee of the All-India Oriental Conference expresses its satisfaction at the progress made by the Oriental Institute, Baroda, in its project of the Critical Edition of the Ramayana".

9. The Executive Committee considered the following recommendations forwarded by the Sindhi Section of the Delhi Session of the All-India Oriental Conference :

(1) "Resolved that Chairs of Sindhi be instituted at the Universities of Delhi, Bombay and Rajasthan within whose jurisdictions the Sindhi population is found in appreciable numbers".

(2) "Resolved that the Sindhi Section be made a permanent Section of the All-India Oriental Conference".

After some discussion, the Executive Committee passed the following resolution :—

Resolution 9 : "Resolved that the first recommendation forwarded by the Sindhi Section be endorsed and communicated to the relevant authorities; resolved further that the second recommendation forwarded by the Sindhi Section be not accepted".

10. The Executive Committee considered the following recommendation forwarded by the Hindi Section of the Delhi Session of the All-India Oriental Conference :

"The Hindi Section of the 19th Session of the All-India Oriental Conference resolved unanimously that Hindi Section as a separate unit be added to the other Sections of the Conference and section meetings conducted independently at the time of the Bi-Annual gatherings".

After some discussion, the Executive Committee passed the following resolution :

Resolution 10 : "Resolved that the recommendation forwarded by the Hindi Section be not accepted."

11. A joint meeting of the new Executive Committee and such Sectional Presidents of the current and the past sessions as were present was held to elect the Sectional Presidents for the next Session. The following was the result of the election :

(1) Vedic..................Dr. S. S. Bhawe, Baroda.

(2) Iranian...............Shri J. C. Tarapore, Bombay.

(3) Classical Sanskrit..........Dr. G. V. Devasthali, Nasik.

(4) Islamic Culture.........Khwaja Muhammad Ahmed, Hyderabad.

(5) Arabic and Persian.........Prof. N. A. Nadvi, Bombay.

(6) Pali and Buddhism......Dr. V. V. Gokhale, Poona.
(7) Prakrit and Jainism.........Dr. B. J. Sandesara, Baroda.
(8) History.........Dr. M. Rama Rao, Hyderabad.
(9) Archaeology.........Shri H. V. Trivedi, Indore.
(10) Indian Linguistics.........Dr. A. M. Ghatge, Poona.
(11) Dravidic Studies.........Prof. G. J. Somayaji, Waltair.
(12) Philosophy and Religion.........Dr. T. R. V. Murti, Banaras.
(13) Technical Sciences and Fine Arts......Dr. C. B. Gupta, Delhi.

After a vote of thanks to the Chair, the meeting terminated.

R. N. Dandakar.
V. Raghavan.
General Secretaries

Sd. A. S. Altekar,
Chairman.
14-2-58

RESOLUTION OF CONDOLENCE PASSED DURING THE INAUGURAL SESSION

Resolved that the All-India Oriental Conference, meeting for its Nineteenth Session at Delhi, on the 27th December, 1957, places on record its sense of profound sorrow at the great loss sustained by Orientology through the sad deaths of the following scholars and patrons, which have occurred since the last Session of the Conference held at Annamalainagar, in December, 1955 :

(1) Dr. John Allan.
(2) Dr. Prabodh Chandra Bagchi.
(3) Prof. Dinesh Chandra Bhattacharya.
(4) Dr. Haridas Bhattacharya
(5) Prof. Vanamali Chakravarti.
(6) Shri Atul Chatterji.
(7) Prof. V. Gordon Childe.
(8) Mm. Chinnaswami Shastri.
(9) Dr. K. L. Daftari.
(10) Pt. M. Doraiswami Ayyangar.
(11) Dr. P. Dupont.
(12) Pt. A. V. Gopalachariar.
(13) Pt. Gopal Krishnamacharya.
(14) Prof. Dr. Helena Willman Grabowska.
(15) Prof. Johannes Hertel.
(16) Shri K. M. Jhaveri.
(17) Shri B. G. Kher.
(18) Shri P. M. Lad.
(19) Shri G. V. Mavalankar.
(20) Pandit Lingaraj Misra.
(21) Pt. E. V. Raman Nambootiri.
(22) Prof. V. A. Ramaswami Sastri.
(23) Dr. R. D. Ranade.
(24) Prof. H. G. Rawlinson.
(25) Dr. H. C. Ray Chaudhari.
(26) Shri Syamanandan Sahay.
(27) Mm. Setumadhavacharya.
(28) Prof. I. J. S. Taraporewalla.
(29) Prof. Dr. F. W. Thomas.

WELCOME ADDRESS DELIVERED

By

Dr. V. K. R. V. Rao, M.A., PH.D., D. LITT., VICE-CHANCELLOR, UNIVERSITY OF DELHI, DELHI, AND CHAIRMAN OF THE RECEPTION COMMITTEE

Mr. President, Your Excellencies, Prof. Altekar, Delegates to the Oriental Conference, Ladies and Gentlemen,

It is both a matter of pride and pleasure for me to be honoured with the opportunity to welcome you all in the capacity of Chairman of the Reception Committee of the 19th Session of the All-India Oriental Conference.

As you are aware, Delhi is a historic city ; and since its early beginnings in the recesses of history, and over the centuries, study, research and speculative thought in what is now called Oriental studies, has been associated with this ancient and yet ever renewing Capital of India. The Aryans and the Persians, the Greeks and the Kushans, the Sakas and the Scythians, the Huns and later the Turks, the Afghans and the Mughals, all came and got themselves culturally fused in the crucible of Delhi. Thus, Delhi has been a meeting place of many oriental cultures and peoples; and the rulers of Delhi have always shown regard for one or more of the many branches of oriental studies with which this Conference is concerned. It is, therefore, but appropriate that the University of Delhi should put forward its claim to act as host to this distinguished assembly of orientalist scholars; and we are very happy that our claim has been conceded. You have honoured us with your presence here and we are very grateful to you.

Oriental studies include a vast number of subjects and many techniques of treatment. Your Conference thus includes subjects like the Vedas, Philology, Ancient and Modern languages, Ethnology, Folklore, Philosophy, Archaeology, Ancient History, Numismatics, and Fine Arts; and the treatment you want to give these subjects not only includes the normal technique of reading and publication of papers, but also covers such other techniques as critical editions of ancient texts, compliation of bibliographies and encyclopaedia, collection of manuscripts, coins and inscriptions, and imaginative but scientific interpretation of obscure tools of communication such as sculptures, paintings and other examples of fine arts descending to us through the ages. And yet, there is a running thread that links together all these subjects and the application of all these modes of knowledge, and that is the knowledge of man as he lived and functioned and had his being not only materially but also morally, not only spiritually but also aesthetically, and this, in the ancient past from which has emerged man as we knew him to-day. This search for the knowledge of man as he was in the past is not just a search for a static line, a frozen date mark; it is a search for knowledge of the evolution of man, both on the impact of his many-sided activities on one another and on the impact on these of the continuous inflow of fresh streams of men from

abroad and the cultures that they brought with them. It is this search for synthesis, the complete man in the past and the way he evolved towards completeness, that gives unity and an exciting flavour to the subject of Oriental studies. It is, therefore, that the world of orientalia is not just a house of dust and Cob-webs meant primarily for recording, enumerating, transcribing and describing; on the contrary, it is a living and exciting world having meaning as a prelude to the discovery and understanding of man.

It is, however, a matter for regret that we do not have in India a central institution for the encouragement of oriental studies in the special context of India or what may be called Indological studies. True, we have in different parts of the country a large number of organisations and centres for studying one or other of the branches of Indological studies; also many of these concentrate on a regional rather than the national coverage of these studies. But there is no integration amongst them. Once in two years, oriental scholars meet in these All-India Oriental Conferences; but there is no follow-up, nor is there any previous preperation on an institutionally organised or integrated basis. Finance is also lacking and shows all the coyness and disinterest that a young maiden displays in the presence of an old man. Under the circumstances, it is difficult to visualise how the field of Indological studies can grow to the extent it is capable of doing if only the necessary facilities of organisation, integration, and finance were available to our oriental scholars on a centralised basis. Foreign countries and foreign scholars have earned for themselves a distinguished place in the world of indological studies; all honour to them for having done so. But in this as in other fields, we have to stand on our own feet; and we can do so only provided the necessary support, both organisational and financial, is forthcoming from the community.

Speaking from the platform of the All-India Oriental Conference, therefore, and as Vice-Chancellor of the University of India's capital city, I would put in a strong plea to the powers that be for support to the creation of a central institute or school of indological studies in Delhi. Such an institute or school is not intended to replace the existing centres of indological studies of one kind or another that are scattered all over the country, nor will it exercise any control or even guidance over these units. What it will do will be to function as a central storehouse of facilities for indological research, and as a centre for imparting training in research methodology in orientalia to those who may seek such training. Thus, it will have a library and a museum; it will have scholars, both researchers and teachers; and it will include in its range linguistics and literature, philosophy and religion, arts and archaelogy, history and sociology, with this limitation that it delves into the past rather than blinks at the present. In the process, of course, the present will acquire both meaning and understanding and obviously lead thence to a modulation of the future. In course of time, the field will extend from indology to the whole world of orientalia, and thus embrace within its scope not only India and the many visitors to India, but also extend beyond to cover the study of man in Iran and Afghanistan, Central Asia and China, Japan and Korea, South-east Asia and Ceylon. Thus Delhi will once again become a meeting place for scholars seeking knowledge of the ancient world, and from their conversations may emerge the wisdom and

the harmony that the modern world in spite of its science and technology seems so sadly to lack.

I would also suggest that such an institute or school of indological studies should function in Delhi as the School of Oriental Studies functions in London, having its being within the compass of the University. I am totally opposed to the increasing anarchy that one is finding in the Indian academic world with the creation of institutes or schools not linked with Universities and functioning in some kind of an academic vacuum vaguely described as autonomy. I do not understand what this autonomy is. I can understand autonomy from government, from the bureaucrat or from the moneyed man ; but I cannot understand autonomy from the body corporate of scholars whose function it is both to disseminate knowledge and make additions to knowledge, which are only another name for the Universities. I would, therefore, plead in all humility that an institute or school of indological studies such as I am pleading for should be brought into being within the broad and benevolent shadow of the University rather than be set up as a so-called national institute divorced from the University, and, therefore, unable to draw on that living energy which contact with the University and the many scholars and disciplines associated with the University alone can give.

Ladies and Gentlemen, may I offer you once again a very cordial welcome to this Conference. I am sure my compatriots will not take it amiss, if I add a special word of welcome to the distinguished orientalists who have come from abroad to attend this Conference. Orientalists of non-Indian region have contributed a great deal to the cultivation of the subject of Indology, and we are all deeply indebted to them.

It is also my pleasant duty to pay my personal tribute to our distinguished compatriot, who is also one of the most distinguished orientalists in the world, the learned Dr. S. K. Belvalkar. It is but proper that the Oriental Conference should give him this public recognition to the services he has rendered in the field of oriental studies. I am sure you will join with me in the prayer that he will be spared for many more years to add still further to his already generous quota to the existing wealth of oriental knowledge.

Now again, let me bid you welcome to our University. We shall try our best to make you comfortable but we know that nevertheless there will be many shortcomings in our hospitality. We trust you will forgive us for our omissions and take back with you only those impressions as have given you a sense of pleasure. I have no doubt that this 19th Session of your Conference will constitute a historic land mark in your deliberations.

सह नाववतु सह नौ भुनक्तु सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥

INAUGURAL ADDRESS

by

RASHTRAPATI DR. RAJENDRA PRASAD,

President of India,

Rashtrapati Bhawan, New Delhi

Mr. Chancellor, Mr. Vice-Chancellor, members of the Oriental Conference, Ladies and Gentlemen—

I appreciate and am grateful for the honour which you have done me by asking me to inaugurate this Conference. At the same time, I must confess to a sense of embarrassment because I feel I lack the equipment that you expect in a man who is to address a gathering of learned people like those whom I see before me. The very enumeration of the subjects by Dr. Rao in which you are interested and in which you have been carrying on study and research, ought to be enough to frighten a man like me who can have no claim to study of any sort of any of them. I feel, however, that the subjects in which you are interested are subjects which ought to interest not only scholars but also the ordinary man. Specially in India we have been able to preserve and continue a kind of culture and civilization which has come down from countless centuries. We have heard and we have read in books of cultures in different countries, cultures which have left their imprints on the lives of those people but cultures which did not exist in the form and in the way in which our culture has subsisted and continued for centuries. Since the days of the mythological Bhagirath the Ganga has flown through the plains of India ; it has gone on. There have been years when it was shrunk, years when it was overflowing, but it has gone on receiving tributes from tributaries coming from all directions and adding not only to its volume of water but also to the fertility and the richness of that water. Our culture has grown like Ganga since time immemorial, receiving tributes from various countries and various peoples in its long course, now shrinking, now being subdued, but ever rising and ever continuing its even flow. That is a matter on which we could congratulate ourselves, but that is a matter which requires also deep study by those who are in a position to interpret and make a critical examination of it, and who are in a position not only to reconstruct the past which is forgotten in many respects but also enable that past to be useful to the present and shape our future. We shall be wise if we begin to draw upon that past which has continued for centuries and at the same time to build on the present for the future.

That is the task before India today. In the past India has carried on this work not only within its own confines, but as modern research and modern studies have proved, the extent and bounds of India have gone on increasing as knowledge has expanded—from the West to the East and to the North, in whichever direction we go, from Mongolia and Turkistan to Egypt and China, to Japan, to Indonesia, to Siam, to Ceylon and Burma, all these big areas and regions

bear the imprints of Indian culture. When I think of this Greater India, I am reminded of a saying by Professor Sealy who wrote about the expansion of England in connection with the British Empire.

He said : *"Little do we know of England,*
Whom only England knows".

We can say about ourselves : *'Little do we know of India,*
Whom only India knows.'

What Sealy was thinking of was one kind of India ; and the Greater India that we think of is of a different kind. It is of a kind which has lasted all these centuries. The Empire that Sealy was thinking of has, to the extent that it differed, so far ceased to exist, but I believe that the imprints which it has left behind of its culture, its literature and its democratic form of government, all these that England has left behind in India, will last and will help us in the future ; just as in the same way what India left behind in other countries has lasted and has helped to form the present in those countries. This is a work which our scholars have to complete. We know that even in the history of our own country, there are gaps which are still unexplored and which await the scholarship and devotion of scholars. But may I say one thing—the history that we read in our schools and colleges is of one kind; that is because that is the meaning that is attached to history now. We read of kings and their conquests, of invaders and their tyranny. Much time is devoted even by scholars to the fixing of the date of a particular person, of the year in which he was born, of the year in which he died, of the battles which he fought, the victories which he won, the defeats which he suffered, and of so many other things in the lives of rulers and kings. The kind of attention and the amount of attention which should be given to the life of the people is not ordinarily given and the conception of history of today is a collection or chronology of dates and of events. Those are good in their own way. I do not wish to minimize them, but I believe that the more lasting thing for the good of humanity is not the knowledge of the date on which a particular conqueror was born but of the good things which anyone did, whether it was a conqueror or an ordinary person in the street, of the lessons which we can learn from the lives of good and great men, of the lessons which we can impart to the present and to the future from the lives of good and great men of all countries and all nations. Our ancestors looked upon history somewhat in that way and that is why we now complain and accuse them of ignorance of history and of their disregard of what we call history. In fact they disregarded these things to such an extent that it is impossible even to fix the date of some of the authors' great works or to fix the dates of some of the great works themselves when they were written, and volumes have been written in trying to fix the dates. I wonder if it matters much for humanity whether a book was written in a particular year or 500 years earlier or 500 years later. If the thing is good, it is good. What it contains is good for humanity even if it is written today. If it is bad, it is not good even if it was written 5,000 years ago. Taking that view of history, I believe there is a great deal to be learnt even from our books and from our writings, although we do not have many biographies—we do not have, as I have said, even the names of the authors of some of the greatest works. I, therefore feel that while giving due attention to dates, to chronology and such like things, more attention should

be paid to the study of the lessons which we can derive from the past and this is necessary because in the present age we see many things topsyturvy. With the advancement of science and technology, we find that we are not in a position to keep pace with them so far as the human spirit and human experience is concerned. All that has to be brought together and I believe it is one of the functions of history to put these things in the right place, to emphasize the lessons which we can derive from the past so that even in this age of hydrogen and atom bombs, we can put things in their right place and humanity will learn not so much of conquests or wars or dynasties, but the good things that people did, not the weapons of destruction which can be manufactured, but the thing which can make life happier and better for every individual irrespective of his nationality, country, religion or birth. That is the task that lies b-fore us. Considering the number of subjects and the methods of studying them and considering that yours is a fraternity not confined to one country but to many countries, you are in a position to fulfil the task which I have just indicated.

For the last 150 years or more, European scholars have been devoting themselves to the study of the past of India, Egypt, Syria and also of other countries which do not fall within their Continent, and in a way they have not only revived the study of these things, they have not only been pioneers, but they are continuing and carrying on the work in the same field. We are grateful to them. But there are certain things which strike one as somewhat curious. For example, I do not know why we in India shoud call it an Oriental Conference although it was a very good name given by those who founded it, but it has no meaning so far as we are concerned any more than the Middle East is Middle East so far as we are concerned ; I have just mentioned this because in considering all these things, we have to take a more realistic view of what is and what should be, and I only beg you to excuse me if I have gone out of my way to say something which perhaps may not be liked by historians who attach so much value to names, dates and things of that sort.

Ladies and gentlemen— I have strayed into fields where I had no right to go, but for that I do not blame myself. I would request that in pursuit of knowledge, you will remember that you owe a duty not only to the past but also to the present and to the future and that duty is to interpret the past in such a way, to present it to the present in such a way that the present can derive good things and things of great value. Every student who studies in a medical college is required to study skeletons, not only to study skeletons but he is required to dissect bodies so thath e may understand theliving body better ; and you have to study the past with the same interest and with the same object so that you may be able to helpthe present, understand it better and make it better.

I thank you once again for the honour which you have done me and I beg to inaugurate this Conference.

PRESIDENTIAL ADDRESS

by

DR. A. S. ALTEKAR, M. A., PH. D.,
Professor of History, Patna University, Patna.

Revered Rashtrapati Rajendra Prasadji, Dr. Radhakrishnan, Dr. Rao, Fellow Members, Ladies and Gentlemen,

It is needless to observe that I deeply appreciate the high honour that has been conferred upon me by my election as the General President of the All-India Oriental Conference, the more so because two of my revered Gurus, Dr. S. K. Belvalkar and Prof. D. D. Kapadia, are present in this hall to offer me their warm and heart-felt blessings on this occasion. Today I am occupying the chair once adorned by distinguished scholars like Sir R. G. Bhandarkar, M. M. Hara Prasad Shastri, Prof. S. Levi, Dr. F. W. Thomas and other famous Indologists. I wonder whether by my humble work I have approached sufficiently near their eminence to deserve this high honour.

Importance of Indological Studies

There is perhaps a section even among the educated public, not altogether excluding persons in authority, which is under the impression that Indology, with which the All-India Oriental Conference is at present mainly concerned, is a subject of academic interest, hardly having any bearing on modern life and its problems. I submit that this impression is hardly correct. It may be that the philosophy of modern Egypt may not be much influenced by the theories propounded by the philosopher king Akhenaten, who flourished in the 14th century B. C. It may be that the gods worshipped by the Mitannis and the Kassites are unknown today to their descendants, it may be that the law of succession in Iraq may not be related to the Code of Khammurabi (18th century B. C.); it may be that the present day script of Basra is not at all related to the kuneiform script of the Sumerians and the Babylonians, it may be that the modern Iranians are no longer following the religion of Zoraster, it may be that the literature that once inspired the Indonesians is not now much influencing their life. But such is not the case with our old civilisation. It still forms the vital spring of our life and activity. If we have to understand properly the philosophy of Mahatma Gandhi, Gurudeva Tagore or Yogi Aravinda, we have to read the Upanishads and the *Bhagavadgītā*, gods like the Sun, Varuṇa and Agni are still invoked at every Hindu religious ceremony, Mahāvīra and the Buddha are still widely venerated in the country. Christianity and Islam, as practised in India, can be properly understood only by studying their history in this country during the last millennium and more. In spite of the new Hindu Code, our personal law still bears to a great degree the stamp imprinted upon it by Manu and Yājñavalkya, Vijnāñeśvara and Jīmūtavāhana, the peculiarities of our national script

can be understood only by investigating its ancestry going back at least to the time of Aśoka, modern Indian languages and literatures, including the Dravidian ones, are considerably influenced by Sanskrit language and literature. Even the foreign policy of Free India is unconsciously influenced by our heritage. Our unceasing effort to promote the cause of international peace is vitally connected with our ancient ideal embodied in the well-known verse

सर्वत्र सुखिनः सन्तु सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखमाप्नुयात् ॥

'May all people be happy; may no one suffer from disease; may every one attain what is auspicious; may none meet with sorrow or calamity'.

Our history shows that we did not follow a policy of aggression against our trans-frontier neighbours. In his war against Seleukos, Chandragupta Maurya did not lead his armies beyond the then borders of India, although he could have done so without much difficulty. Our present reluctance to solve the question of Goa or Kashmir by an appeal to arms can well be understood in this historic context.

Our Connection with the West and the East

Indological studies have a further value still. Free India is aiming at having cultural and friendly relations with a number of nations and the study of Indology shows that we had such ties with our near and distant neighbours in the past. It is true that at a later stage we subscribed to the view that to cross the ocean was sinful; it is equally true that a distinguished pioneer historian of ancient India, while concluding his account of Alexander's invasion, observed that 'India continued to live her life of splendid isolation after the retreat of the Greek forces'. But sober history shows conclusively that this is not a correct picture, we had extensive cultural ties with almost every country in Asia and with some in Europe and Africa. Pre-historic religious and linguistic ties connecting India with the Baltic states since very early times were well known,[1] but Buddhist religion also was being followed there till the twenties of this century; His Holiness Karles A. M. Tennitons, who had been appointed the chief of the Buddhist monasteries (Saṅgharāja) in Latvia, Esthonia and Lithuania in 1923, had recently come to India in connection with the celebrations of the 25th centenary of the Budha's Mahāparinirvāṇa. Inscriptions show that there was a Hindu temple at Suruhaim, 10 miles from Baku on the Caspian Sea, right upto the seventies of the last century, the Punjab used to supply priests to it quite regularily.[2] A Hindu colony was established in Armenia in the Canton of Taron in the 2nd century B. C. under the patronage of king Valarasaces of the Arsacidae dynasty; it flourished for about 450 years building fine cities and magnificent temples. The latter were destroyed by the iconoclastic enthusiasm of St. Gregory, the Illuminator, early in the 4th century A. D.[3] The connection of India with Babylonia and Assyria is shown not only by the discovery of the Indus valley seals at

1. Indra is still not uncommon as a family or village name on the Baltic coast.
2. *Ind. Ant*, 1880, pp. 109-11.
3. *Ind. Hist. Records Commission*, Vol IX, pp. 95-105.

Kish, Tel Asmar and other places, but also by the discovery of a sealing in the Indus valley, where, like Sumerian Gilgames, a hero is shown fighting with two tigers. The Mitannis and the Kassites, who worshipped deities like Mi-it-ra (Mitra) Uru-w-na (Varuṇa), In-da-ra (Indra) and Na-sa-at-ti-ia (Nāsatyā), Sūryash (Sūrya), and Bugash (Bhaga), were obviously cousins of the Indo-Aryans and succeeded in founding their dynasties in northern Mesopotamia by the middle of the second millennium B. C. The Zorastrian religion is but a variety of the Vedic faith. Indian soldiers were enrolled in the armies of the Achaemenian rulers in the 6th and 5th centuries B. C. and were well acquainted with Western Asia and Greece. Aśoka's Buddhist missions were operating in Western Asia, Egypt and Macedonia and the rise of the Essenes sect, to which Jesus belonged, has been attributed to the influence of the Buddhist missions. The resemblance of the interior of a Christian Church to a Buddhist Chaitya and the asceticism and relic worship of the early Christian sects seem to be due to Buddhist influence, direct or indirect.

There was a fairly close connection between India and Iran during the Sassanian period. The Pahlavi has borrowed a number of Sanskrit words like *Vin* for *Viṇā*, *dumbarak* for *damaru*, *chhatrang* or *chaturaṅga*, *nilopala* for *nilotpala*, etc., and Sanskrit words like *vārabāṇa* (overcoat), *stabaraka* (a kind of cloth) are derived from Aramaic *varapanaka* and Pahlavi *stavrak*. Maga priests came to India from Iran and further popularised the worship of the sun. Pahlavi inscriptions on the cross have been found in South India at several places. The famous copper plate grant to the Syri an Church in South India has ten witness-signatures in Pahlavi.[1]

With the rise of Islam, the intercourse between India and Western Asia was not interrupted. The young Arab nation was eager to learn. During the 7th century A. D. the Arabs were naturally engaged in translating books from the Greek language. With the conquest of Sindh and Central Asia, Arabs came into colser contact with Indian scholarship and civilisation and were particularly impressed by India's achievements in medicine, mathematics, astronomy, astrology, sculpture and music. A number of Indian doctors were invited to organise hospitals. Arab doctors were sent to India to get first-hand knowledge of Indian medicines. Several Sanskrit scholars were invited, with whose co-operation Charaka, Suśruta. Aryabhaṭīya, Bṛihaspatisiddhānta, Khaṇḍana-Khādyaka, Nidāna, etc. were translated into Arabic. Some Sanskrit words were adopted like *Kardja for Kramajyā* and *oja* for *uchcha* (highest point in an arc). The credit for this cultural intercourse has to be given to early Abbaside Khalifas, and more especially to the family of Barmaki ministers. The latter were originally Hindus or Buddhists before their conversion to Islam and were keen to promote cultural and literary intercourse between the Arabs and the Indians.

The close cultural ties that connect India with Indonesia, Siam, Tibet, Central Asia, China and Japan are well known. Most of these countries regard Pali or Sanskrit as their sacred language and India as their holy land. Orthodox Tibetans still believe that water sanctified by dipping a Sanskrit MS into it can cure patients ; some Japanese still prefer

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1. *J. R. A. S.* VII (O. S.) (1843) p. 353.

the Devnāgarī script for cemetery tablets[1], the Mongolian still regards the Sanskrit MS as his most valuable possession. In the sphere of religion, philosophy, sculpture, architecutre and literature, there has been considerable Indian influence on these countries, and they are now in a position to pay back their debt through the Indian literature and manuscripts, and pieces of sculpture and architecture which they have preserved, and which are very valuable for the study of the development of our culture and civilisation.

India is now endeavouring to have closer friendly ties with her neighbours in Asia and a knowledge of similar ties in the past will naturally be of great help in this connection. It is important to note that these ties in the past were generally established not through conquest, but through religious missions or commercial intercourse. What Spencer has described as the policy of the Bible first and bombshells afterwards was not followed in the past either by the Hindus or by the Buddhists. The study of Indology is therefore one of vital and practical importance to modern India and deserves to be prosecuted with greater and greater vigour and comprehensiveness.

Progress of Oriental Studies in India

This is the 19th session of the All-India Oriental Conference, in a sense it marks its attainment of the majority. If we survey the progress made in Indological studies since the foundation of this body in 1919, it will be found to be considerable. A large number of new research journals have made their appearance; several new Institutions have sprung up like the Cama Oriental Institute, Bombay, the Tilak Samshodhana Maṇḍala, Poona, Svādhyāya Maṇḍala, Aundh (now Pardi), Dharmakoshamaṇḍala, Wai, Vishveshvarānanda Vaidic Institute, Hoshiarpur, the Vishvabhāratī, Shantiniketan, the Post-graduate and Research Department of the Sanskrit College, Calcutta, the Deccan College Research Institute, Poona, Bhāratīya Vidyābhavan, Bombay, K. P. Jayaswal Research Institute, Patna; these, along with the earlier institutions, have been doing valuable research work in the field of Vedic and Iranian studies, Dharmaśāstra, Philology, Archaeology, the Chinese and Tibetan studies, etc. The critical edition of the *Mahābhārata* is nearing completion, the work of a new and up-to-date Catalogus Catalogorum has started, the project of a Dictionary of Sanskrit on historical principles is gaining momentum. Several Vedic works and Indices have been published, critical editions of Tripīṭakas and Sanskrit Buddhist works have been undertaken; a large number of Jain texts have been published; a volume on the Corpus of Indian coins has been recently brought out by the Numismatic Society and another on the Inscriptions of the Kalachūri-Chedi era by the Archaeological Department, and more have been promised;. Our excavators seem to be within a measurable distance of success in bridging the gulf between the historic and pre-historic period. A number of non-departmental organisations like the Deccan College Research Institute, Poona, the K. P. Jayaswal Research Institute, Patna, the Allahabad, the Calcutta and the Banaras Universities have started participating in excavations with promising results.

Indological research on critical lines started in the West and it is but proper that we should acknowledge our great debt to western scholars,

1. *Indo-Asian Culture*, IV, p. 428.

who were pioneers in this field and are continuing their valuable work even under changed circumstances. India, however, now seems well set on the road of becoming the principal centre of Indological research, as it ought to be.

Harder Work necessary

We have, however, to work much harder in order to achieve this goal. Many of the projects above referred to are in their initial stages ; we ought to see them through. The number of lecturers in Sanskrit, Ancient Indian History, Philosophy, Arabic and Persian in India is much larger than their corresponding number in the western countries like Germany, France, England and America. Can we say that our research output is proportionately greater ? Our zest for research work must become stronger and more enduring and then I am sure that better library facilities and lesser teaching load will follow in due course.

Our scholarship must become more broad-based than it is at present. In the Sanskrit M. A. courses in most places only the group of the classical Sanskrit Literature is taught ; subjects like Mīmānsā, Nyāya, Dharmaśāstra are neglected. Each lecturer of a Sanskrit Department ought to be a specialist in a different branch, so that the Department as a whole should become acquainted with the research problems in the different spheres. We have got many Vedic scholars, but few of them are well posted in Avestan studies. Specialisation in Pāli and Ardhamāgadhī is often encouraged without a proper grounding in Sanskrit. The number of Sanskritists among archaeologists is not as large as it should be. A number of Hindu scholars specialise in Persian, Urdu and mediaeval numismatics; the number of Muslim scholars specialising in Sanskrit, Hindi and ancient Indian numismatics should be equally large. In the realm of philology we have still to start the study of Austric languages, which are spoken not only in some parts if India but also of south-eastern Asia. Our contact with the work of western scholars is still largely through the medium of English ; the number of Indologists well grounded in French or German or Russian ought to increase rapidly. Our knowledge of research work done in Japan on Buddhism is also imperfect owing to the prevailing ignorance of Japanese language.

We have also to take active steps to make the study of the classical languages as popular as it was at least a generation ago. Traditional Sanskrit learning, so well known for its thoroughness and so indispensable for research work in Nyāya, Vedānta and Mīmānsā is fast disappearing; we have to take active and immediate steps for its preservation. It is to be hoped that the recommendations of the Sanskrit Commission will point the proper path and that they would be accepted by the public, the Universities and the Governments.

Our Achaeological Department, Universities and Research Institutions are doing creditable work in the field of Archaeology in India, but is it not now high time for us to send archaeological expeditions, to Afghanistan, Central Asia, Tibet, Indo-China and Indonesia ? The names of A. V. Le Cog, Pelliot and Stein occur prominently before our mind in this sphere. Why should Indians be conspicuous by their absence in this field ? I am glad to note that, following a resolution moved by me in the Central Advisory

Board of Archaeology, an exploration expeditoin was sent to Afghanistan, but the matter is not being pursued further. As shown by the Mir Zakah and Qunduz hoards, the dark periods in ancient Indian History from *c.* 200 B. C. to 500 A. D. can be illumined mainly be further explorations in those areas and not in India itself. Why should we expect others to do this work for us? It is high time that our national Government should take suitable and effective steps in this direction. A systematic search for Sanskrit MSS in Tibet, Central Asia, Mongolia and China is also urgently necessary. Creditable work was done in this connection by Mahāpaṇḍita Rāhula Sāṅkṛityāyana who collected the photographs of a large number of important manuscripts preserved in several Tibetan monasteries, but many more areas remain to be explored.

Annual Bibliography of Indology, giving information about the work done in different countries, is a great desideratum. Formerly Kern Institute used to publish Annual Bibliography of Indian Archaeology; this publication has now apparently stopped. The scope of the Bibliography of Indology will be much wider, as it will include Religion, Philosophy, Vedic and Classical Literature, Philology, Buddhism, Jainism, Arabic and Persian studies, History and Archaeology. It should include work being done in all countries including U. S. A., France, Germany, Italy, Poland, Russia, China and Japan. Success in this work will depend upon international co-operation, which will take some time to materialise.

It is high time, however, to make a beginning. Our Conference had undertaken to prepare such a bibliography on a modest scale; some progress has been done in the work, but experience has shown that a Conference which has no fixed annual income and no sufficient full time staff will not find it easy to do such work from year to year. We have been holding our conferences for the last 38 years; but we have yet no building of our own nor any full time staff. It is high time that we should endeavour to make arrangements which would ensure an income of at least Rs. 15,000/- a year, so that we may be enabled to do more enduring work. May we not hope that our merchant princes and Union and State governments will realise our needs in this matter and do the needful?

Let us deepen and widen our Cultural Contacts

Lokamanya Tilak observed, forty years ago in the course of a research paper, 'We have no library in India, much less an Assyriologist we can refer to or consult for obtaining requisite information on these matters (connected with Assyrian and Babylonian problems)'. We recently celebrated the centenary of Lokamanya's birth day in a variety of ways but did not found an Assyriological Institute or Chair to commemorate his interest in Vedic and Assyrian studies. So his plaintive observation is substantially true today. Surprise is often expressed by our friends in the West at our mysterious indifference to the cultivation of the sutdies in cuneiform, hieroglyphic and Hittite inscriptions, even when it has become quite clear from the Tel-el Amarna and Boghaz-Koi tablets and Kish and Tel Asmar seals that the Vedic and Harappa civilization problems demand that the Indians should specialise in these studies as deeply as their confreres in the West. We have to remember that there are hundreds of thousands of clay tablets with cuneiform inscriptions in Sumero-Babylonian, Assyrian, Hittite, Elamite and other languages in the Museums of Europe, America, Asia and Africa awaiting to be deciphered by experts.

The evidence we possess promises that a study of these tablets would not be in vain. The *Atharvaveda*, which was not canonised for a long time, appears to show some points of contact with Sumerian and Babylonian religious beliefs and practices. Magical formulae to exercise demons out of the bodies of patients occur both on Babylonian clay tablets and in Atharvavedic hymns. Well known is the resemblance between the legand about the Great Deluge as preserved in Babylonia and its counterpart in ancient India. In Babylonia, *manā* or *mina* connoted a pound in weight; the coin *shekel* was its 60th part. In the *Ṛgveda* VIII. 78.2 we find the poet beseaching Indra to bestow upon him cows and horses, along with *manā* of gold—*hiraṇyayā manā*. In Babylonia, Sin was the moon goddess; in the Vedic age, Sinīvālī, whose name is quite un-Sanskritic, indicated the new-moon-day. The serpent Taimāta against whom the *Atharvaveda* V. 13 prescribes a charm, bears a non-Sanskritic name strikingly similar to that of the Assyrian dragon, Tiamat, who was overcome by good Marduk, as the serpent Vṛitra was by god Indra. Demons Aligi, Vilagi and Urugula, who are mentioned in the same charm, bear un-Sanskritic names; in Babylonia *gala* appears as an affix at the end of the names of several gods and demons like Ereshki-gal, goddess of death, Ner-gal, god of Under-world, En-lil, lord of demons;[1] Urugula, Aligi and Vilagi of the *Atharvaveda* seem to belong to a similar category. Labartu, the demon stealing children, bears a name resembling Tabura of *A. V. V.* 13. The names of the demons Serabhaka, Morkāmroka and Bharugi occurring in the *Atharvaveda*, V. 24 are also quite un-Sanskritic. Fire was the messenger between gods and men in Babylonia as in India. The resemblances here referred to may be superficial and unreal, but such cases deserve to be carefully studied with the help of original sources.

It is high time that we should also have vigorous schools of Indo-Chinese and Indo-Tibetan studies in our country. These studies are necessary as much for understanding the history and culture of China and Tibet as for illumining the obscure and supplying the missing pages in the history of our own country. The history of Buddhism is shrouded in considerable mystery during the first few centuries of the Christian era. It was precisely at this time that a number of Indian Buddhists went to China and translated several Buddhist works into Chinese. A retranslation of extant portions of these translations is a desideratum. Naturally India herself has to take a leading part in this work. A Yuan-Chwang Hall is being built at Nava-Nālandā-Mahāvihāra which will enshrine the relics of the great Chinese pilgrim, presented to India by the Chinese Government. It is to be hoped that the Hall will be the venue for the translation bureau for the retranslation of Sanskrit works translated into Chinese by Yuan Chwang and others.

Sanskrit Buddhist manuscripts taken to Tibet and Tibetan translations of Sanskrit works throw considerable welcome light on many dark spots in the cultural and political history of our country. Works dealing with Logic, Philosophy and Monastic Life are of sterling value. Some of the works on Logic and Philosophy, published recently by the K. P. Jayaswal Research Institute, like the *Pramāṇavārtika* of Dharmakīrti, the *Pramāṇavārtikabhāshya* of Prajnākaragupta, the *Dharmottarapradīpa* of Durveka, *Buddhist Tracts* of Ratnakīrti, and some which are in the press like the *Abhidharmakoshabhāshya* of Vasubandhu, the *Abhidharmapradīpa* of Saṅgha-

1. Mackenzie, D. A., *Myths of Babylonia and Assyria*, pp. 53-4.

bhadra(?), *Buddhist Tracts* of Jñānaśrī throw a lot of light on the development of Buddhist and Hindu Philosophy and Logic. Most of the above books were not preserved in India and only some of them were known from their Tibetan or Chinese translations. Their rediscovery in Sanskrit is a landmark in the history of philosophy. The works of Dharmakīrti give us a glimpse of the Nyāya School as it was gathering momentum in the 6th century. The *Nyāyabinduṭīkā* of Dharmottara and the *Pramāṇavārtikabhāshya* of Prajnākarangupta enable us to note its progress during the 8th century. The beginning of the last phase of this school can be seen in the *Dharmottarapradīpa* of Durveka Miśra and the Nyāya Tracts of Jñānaśrī and Ratnakīrti. Rationalism was still in the ascendancy in the sphere of philosophy. Great logicians like Dharmakīrti, Prajnākaragupta and Durveka not only introduce new concepts but also correct the views of the revered scholars and Gurus on whose works they were commenting. Knowledge and scholarship had not yet become narrow or sectarian. Hindu, Buddhist and Jain philosophers and logicians were studying, understanding and criticising, where necessary, the views and theories of one another.

Sanskrit Buddhist works from Tibet raise before us a much more vivid picture of the monastic life than is done by the works preserved in India.[1] Overcrowding is not confined to modern schools and colleges. Buddhist monasteries also suffered from it ; more monks had to be lodged in one room than was originally contemplated ; and cots could often be supplied only to the teachers and senior monks. We who see massive remnants of monasteries cannot easily realise that there were also *kaccha* structures and some even made of mud and cowdung. Monasteries were divided into three classes, Class I, Class II, and Class III. Class I monasteries were magnificent and *pukka* structures, two or three storeys high, provided with cots, furniture, hot baths, dining halls, latrines, etc. Lights were kept burning all night in latrines and staircases. A bell announced the time for the hot bath ; precedence was given to teachers and senior monks. Class II monasteries had no furniture and Class III were *kaccha* structures. Often there were sharp differences of opinion between the priests in charge of the Stūpas or temples and those in charge of the monasteries, especially about the division of the gifts received. To avoid misunderstanding, separate store-rooms and treasuries began to be maintained and the articles and sums from one establishment could be transferred to other only as a loan, after entering the transaction in account books. Monk treasury officers changed every fortnight or month and they had to draw their successors' attention particularly to these transactions. This frequent change in the office was probably laid down because the black sheep often sold or pledged the monastic or temple property, passing it as their own. It was laid down that the Saṅgha property was intended not only for the monks but also for novices ; this relaxation facilitated the admission of Hindu students to the Buddhist hostels at places like Nālandā and Vikramaśilā. Gems, gold and silver intended for divine images like those of the Buddha or Vishṇu were exempted from octroi duty. Deshmukhs and Krishnamacharis of these days had, however, to employ efficient staff to see this concession was not misused. The work of repairing the monasteries

1. The information on pp. ९०–९१ is based upon unpublished manuscripts of the *ramaṇeraṭkā*, *the Bhikshuprakirṇaka* and the *Bhikshuṇiprakirnaka*, deciphered nder my guidance by Pandit Baldeva Mishra, Dr. G. Roth and Dr. Mrs. Padma ᵛdgaonkar.

was usually carried out by the monks themselves, but a number of the senior ones like the Dharmapāṭhakas and Vinayadharas were exempted from it. Guest monks come for rainy season pleaded for the same privilege, but their plea was often overruled.

A very vivid picture is also given of the life in nunneries, of the pitfalls into which some young nuns sometimes fell, of the difficulties which nuns coming from rich families often experienced in overcoming their fondness, for gaudy shoes, ornaments and shopping. We are told that costly clothes and jewels, which could get no customers in towns, could sometimes be sold in nunneries. Nuns of course had not money with them, but they could direct the vendors to those persons in the town with whom they had kept their property at the time of taking holy orders. We find that the milk of human kindness flowed in larger quantity in the veins of nuns than in those of monks. The former acted as doctors and nurses and relieved human suffering ; they often helped their poor relations by the sale proceeds of the yarn they spun.

Tārānātha's work on the History of Buddhism in India is well known to us for several decades, but there are other books also in existence which give partly historical and partly legendary accounts of the lives of Buddhist Āchāryas like Asaṅga, Nāgārjuna, Vasubandhu, Dignāga, etc., and of the history of India as well as of Nālandā and Vikramaśilā. These deserve to be translated, studied and utilised for the reconstruction of our ancient and medieval history.

So far we knew of only Chinese pilgrim-scholars like Fa Hien, Yuan Chwang and Ī-tsing, who had come to India and left us accounts of its history, culture, religion and philosophy. There were some Tibetan monks also of the same category, who have left us accounts of contemporary Indian life and history. Recently the K. P. Jayaswal Research Institute has sent to the press a work of this category brought to India by Rāhula Sānkrityāyana and translated from Tibetan into English by Mr. Roerich. This is a unique work from several points of view ; for its author Chang-lo-tsa-ba Chosrje-dpal (Dharmasvāmin) confines himself usually to what he actually saw in Bihar during two years that he spent there from 1234-1236 A. D.

This work throws considerable light upon the political, religious and cultural history of India. It refers to Rāmasimha, the Karṇāṭa king of Tirhut, who had ascended the throne seven years earlier than the time of the visit of this pilgrim. His capital Simraongarh is described, as also the way in which its fortifications were manned in order to meet the expected Muslim attack. King Buddhasena of Gayā is described as Pīṭhīpati ; this now enables us to definitely identify the location of Pīṭhi already known to us from inscriptions. The origin of the Lakshmaṇa Samvat is shrouded in mystery ; usually it is at present believed to have been started in 1118-19 A. D., when king Lakshmaṇa was born. But eras commemorating the birth of a king's grandson, who may or may not become a king at some distant date, are not otherwise known, and so the epigraphical records stating that it referred to the extinction of the kingdom of Lakshmaṇa Sena, *Lakṣmaṇasenajya-atita-rājjasamvat*[1], were taken by some scholars as suggesting that it was started in *c.* 1200 A. D. when his rule had terminated. The biography of Chos-rje-dpal (Dharmasvāmin) gives conclusive evidence to prove that this latter view was subscribed to at least in the 13th century.

1. *E.I.*, XII. 29.

The book refers to two invitations sent to Dharmasvāmin by the Mongol emperor Kublai Khan to come to his court and preach the gospel there. Owing to his old age, Dharmasvāmin could not go, but other preachers availed of the opportunity. Kublai Khan's court became a centre of Buddhist influence as he believed that Buddhism could civilise the Mongols. It seems that some of the Buddhist Lamas followed Mongol armies to the borders of Poland and this would explain the mysterious presence of Buddhist monasteries in Baltic states, to which I have referred earlier (p. 2).

The work is full of information about the contemporary educational, religious and social conditions. In Tibet, India still enjoyed high reputation as the only centre for higher studies. The intellectual status of a monk rose immensely by his visit to and study in India. 'You have studied for a long time in India, whereas I have become like cattle by staying here', said a Tibetan monk to Dharmasavāmin, when they met on his return from India.

We learn from Dharmasvāmin that Nālandā was not completely destroyed during the invasion of Bakhtiyar Khalji in *c.* 1200 A. D. At the time of the visit of Dharmasvāmin in 1235 A. D., its external surrounding wall still existed intact with its eastern and western gates, decorated with paintings of Tārā and other deities. Only two monasteries were in a serviceable condition, and only seventy monks,—and not 10,000—were studying there under a nonagenarian abbot named Rāhulaśrībharda. Dharmasvāmin was an eye-witness of the final destruction of this university. The news of the impending Muslim attack was smuggled out from the jail at Bihar Sharif by Jayadeva, a rich lay Brāhmar a disciple of Rāhulaśrībhadra, and all monks fled away. Rāhulaśrībhadra, however, would not leave the dilapidated establishment. Eventually, the Tibetan pupil prevailed upon his Guru to leave the place and carried him on his shoulders along with a few MSS. before the Muslim invaders could reach the place.

Life in Nālandā during its decline was far from austere. The establishment had an image of Tārā 'without ornaments', and this circumstance was explained to the pilgrim by the story that the goddess gave away all her jewellery as fee for a troop of singers and dancers, who had entertained for a fortnight the Nālandā monks, who were, however, unable to pay them an adequate honorarium.

The critical visitor to the ruins of Nālandā is struck by the spacy rooms provided for the monks but sees no traces of store rooms, kitchens and dining halls. Dharmasvāmin enables us to solve this puzzle when he states that besides the 14 lofty pinnacles there were 84 small *vihāras* ; these latter appear to have served as store rooms, kitchens and dining halls. Being small structures, they seem to have been completely destroyed by brick robbers.

The pilgrim gives considerable interesting information about Bodh-Gayā. At the time of his visit, the genuine Buddha image, which had been already despoiled of its emerald eyes, had been concealed by a brick wall and a pseudo-image was put in the ante-chamber of the temple. When the Muslim force was reported to have passed away, the wall was removed and the pilgrim could only then have a *darśana* of the image. Ceylonese, who were permitted to build a monastery at Bodh-Gayā by Samudragupta in the 4th century, had now become the masters of the establishment. None but a Ceylonese monk could either function as a priest or sleep in the temple

court yard. The reputation of Bodh-Gayā priests for disinterestedness was not very high. Dharmasvāmin obesrved that the stone footsteps of the Buddha at Bodh-Gayā were not enclosed in a temple in order to let all people have an opportunity to pay their respects to them. 'If a chapel were built, says the pilgrim, it would require a door and a priest, who would demand a present'.

Some petty jealousies that existed between the Hīnayānists and Mahāyanists are also revealed by the pilgrim's account. When the Mahyānist Tibetan pilgrim went to offer his homage at the Mahābodhi temple, the Hinayānāist pontiff there interrogated him, 'What is that Manuscript which you are carrying in your hand ?' The pilgrim replied, 'Ashṭapāramitā'. The pontiff thundered, 'Throw it away into the river'. The Mahāyāna was not preached by the Buddha. The worship of Avalokiteśvara is illogical ; he did not even renounce the world'. The Hīnayānists had their own chance to pay back in the same coin. The pilgrim tells us that a Hīnayānist, while negotiating a river in floods, was being carried away. As a last resort, he invoked the Mahāyānist goddess Tārā, the Saviour, crying out in distress, 'Tārā, Tārā, save me'. The goddess appeared in the middle of the river and retorted, 'When you were well, you did not worship me. Now when you are in peril, you shout out, Tārā, Tārā'. The goddess however guided him and the Hīnayānist Bhikshu was saved. Of course the speech attributed to the goddess embodies the feelings of the Mahāyānists.

The work throws interesting light on Hindu-Buddhist relations. Rāmasimha, the Karṇāta king, treated the pilgrim with courtesy and honour and offered him the post of the palace priest, though he was a Buddhist. From the pilgrims' account it appears that it was the Hindu aristocracy and society that was helping the Buddhist Nālandā University. Buddhists were also visiting the temples of Siva and Kālī.

This slight digression in my address will show that Tibet has a large number of books, both in Sanskrit and Tibetan languages, and we can enrich our knowledge of the culture of our own country and that of our northern neighbour, only if we have a vigorous centre of Indo-Tibetan Studies in our country. Similar properly equipped centres are necessary for the study of the culture of our other neighbours like China, Indo-China, Indonesia, Japan, Assyria and Egypt. Besides founding special Institutes, we can also award foreign scholarships to teachers of different Universities and colleges for acquiring proficiency in the above mentioned subjects, to teachers and scholars of Sanskrit, philology, history and culture. We need not open the departments of Egyptology, or Sinology in several places ; it is sufficient if professors of the Oriental Departments, who are given facilities by way of scholarships, later carry on researches in their special branches and impart instructions in them. A few Universities should be encouraged to open optional groups in Tibetan, Chinese and Babylonian studies as a part of their Post-graduate courses in Sanskrit, Philosophy or Ancient Indian History and Culture. There is no reason why a teacher specialising in Tibetan or Assyrian studies should not lecture on Sanskrit, History or Philosophy.

If these developments take place, we shall be able to have in our conference sections on Chinese and Tibetan studies, South-East Asian Studies, Assyriology and Egyptology, as is the case with the International Conference of Orientalists in Europe or at the annual meetings of the

American Oriental Society. Our conference then may gradually become a forum for the Orientalists all over Asia and Europe and America.

Let us, therefore, resolve to widen and deepen our contacts with the ancient and medieval culture of our eastern and western neighbours. Our honoured and beloved Prime Minister has observed on one occasion, 'I have always looked forward to furthering the cause of cultural association of India not only with the neighbouring countries, but with the wide world outside'. We may, therefore, look forward to substantial help from the Government, which has recently announced its intention of starting the Indological Institute, for which this Conference has been pressing for some time. Let us hope that this Institute will co-ordinate and assist the research work being already done in some branches of Indology in different centres and supplement it by its own activities, start or strenghten new branches of study like Assyriology, Sinology, Tibetology, bearing on Indian history and culture, initiate a vigorous drive for the collection of microfilm copies of valuable ancient and medieval manuscripts in Sanskrit, Pali, Siamese, Simhalese, Persian, etc., preserved not only in India but also in adjacent countries and foreign libraries, organise archaeolgical explorations in neighbouring countries like Afghanisthan, Central Asia, Indo-China, etc., encourage the study of languages, history and cultures of countries once closely connected with India by cultural or religious ties, serve as a clearing house for research work in Indology done all over the world, promote international contacts among the scholars and students of Indology by offering them facilities for work and instructions in India and bring about better understanding of Indian culture by publishing a series of scholarly and popular books. Let the work and achievements of our ancestors inspire us. They plodded along dangerous roads, crossed waterless deserts, negotiated steep passes and sailed over fathomless seas in order to become the torch-bearers of our culture in Tibet, Central Asia, China and Iraq. They studied local languages and translated Pali and Sanskrit works into them. Our sculptors and architects followed their footsteps and raised or helped in raising splendid structures in Champa, Java, Sumatra and Central Asia. At home at Nālandā and Vikramaśilā we offered welcome to foreign scholars hailing from distant places and made special arrangements for their studies. Arabs came in search of medical, mathematical and astronomical knowledge and we ungrudingly taught them what we knew. Only by reviving this brisk cultural and educational intercourse we can pay our *pitṛi-ṛṇa*. May the All-India Oriental Conference play a leading part in achieving this noble goal.

MESSAGES

by

Dr. N. N. Choudhuri, M. A., D. Litt.,
Professor and Head of the Department of Sanskrit,
University of Delhi.

We have received many messages. As the time at our disposal is short, I am reading only a few lines from some of them.

1. AMERICAN EMBASSY :

"It will strengthen the bond of understanding between our two countries."

2. ROYAL EMBASSY OF CAMBODIA :

"The Conference will contribute greatly in spreading knowledge towards material and moral happiness."

3. FEDERAL REPUBLIC OF GERMANY :

"The Conference will greatly contribute towards creating a climate of friendship and fraternal understanding amongst the different peoples of our globe."

4. MAHĀMAHOPADDHYĀYA NARĀYANA SĀSTRI KHISTE

"Sammelanasammilitāh sarve vidvānsaḥ sambhūya tathāvidhām surabhāratīsevāpranālikāmāviṣkuryuh, yayānuprāṇitam bhāratam surabhāratīmayam syāt."

5. DR. K. N. KATJU .

"The greatness of India lies in its ancient culture, and ancient traditions, and in the message which, it has presented to humanity at large, during the past centuries. All our priceless heritage is treasured in her great language Sanskrit. I trust that the knowledge of Sanskrit would become widespread throughout India."

6. DR. SAMPURNANANDA :

"I hope that the deliberations of the Conference will throw considerble light on the rich treasury of Indian thought and the country's contribution to world culture and civilization."

7. SHRI K. M. MUNSHI :

"A vast field lies before the Orientalists, for, on their labours, will depend the complete reconstruction of our past, which is so essential to enable us to walk firmly, in the light of the heritage which inspires our present efforts."

8. SHRI PATTABHI SITARAMAYYA :

"The Conference must prescribe a time limit within which the ancient treasures of manuscripts must be brought up, interpreted and published."

9. DR. C. D. DESHMUKH :

"I hope that the results of the Conference will help to establish correct cultural values by extending and reinforcing the technique and facilities, at present available, for the systematic, co-ordinated and purposeful study of matters oriental."

10. SHRI ANANTHASAYANAM AYYANGAR :

"This Conference can certainly spread the message of peace by creating a new outlook on life. I am extremely happy that you have chosen one of the foremost disciples of Gandhiji to inaugrurate the Conference. Peace may prevail and man may become a better man."

We have also received messages from—

1. Dr. B. V. Keskar.
2. Shri N. V. Gadgil.
3. Royal Denish Embassy.
4. Polish Embassy.
5. Nepalese Embassy.
6. Iranian Embassy.
7. High Commissioner for Canada.
8. Australian High Commissioner.
9. Embassy of Mexico.
10. Austrian Embassy.
11. French Embassy and.
12. Italian Embassy.

Thank you.

SUMMARY OF THE SPEECH MADE BY DR. R. N. DANDEKAR IN CONNECTION WITH THE PRESENTATION OF THE FELICITATION VOLUME TO DR. BELVALKAR.

Respected Rāṣṭrapati, Ladies & Gentlemen,

The services of Dr. S. K. Belvalkar to the cause of Indology in general and Sanskrit studies in particulr are well known in India and aborad. Dr. Belvalkar was largely responsible for the inception and subsequent growth of the All-India Oriental Conference. He was also one of the sponsors of the Bhandarkar Oriental Research Institute, which has proved to be the model of a number of Research Institutes which have been founded in the country in the course of the last 40 years. To him again belongs, in a large measure, the credit for launching the project of the Critical Edition of the Mahābhārata, of which he has been General Editor since 1943. As Professor of Sanskrit, first at the Deccan College, Poona, and later at the Banaras Hindu University, Dr. Belvalkar has been a source of inspiration to a large number of students.

It was, therefore, felt by his students, friends and admirers that a Felicitation Volume, consisting of original papers bearing on Indology, should be presented to him on the completion of his 75th year. A small committee was formed, in May 1955, to take the necessary steps in the matter. An Editorial Board was also formed with Dr. Radhakrishnan as Chairman, Dr. A. S. Altekar as Managing Editor, and Dr. S. K. De, Prof. V. V. Mirashi, Dr. V. Raghavan and Dr. Dandekar as Members.

In view of Dr. Belvalkar's long and active associations with the All-India Oriental Conference, it is particularly appropriate that the Felicitation Volume should be presented to him at one of the Sessions of the Conference. On behalf of the Dr. Belvalkar Felicitation Volume Committee, I have to express my respectful sense of gratitude to the Rāṣṭrapati for having graciously agreed to make the presentation. I have also to thank the learned Contributors to the Volume and the kind subscribers to the Felicitation Volume Fund.

Respected Raṣṭrapati, on behalf of the Felicitation Committee, I have now the honour to request you kindly to make the presentation of the Felicitation Volume to Dr. Belvalkar.

VOTE OF THANKS

by

DR. N. V. BANERJEE, M. A., PH. D. (LONDON),

Professor and Head of the Department of Philosophy, and Local-Secretary,

All India Oriental Conference, 19th Session, University of Delhi, Delhi.

Rashtrapatiji, Uparashtrapatiji, Your Excellencies, Delegates and Members of the All India Oriental Conference, Ladies and Gentlemen,

The present session of the All-India Oriental Conference has a few outstanding features, one of which at least is worthy of special attention. It is for the first time in the history of this Conference that its members and delegates have in this session had the unique privilege of welcoming in their midst the Head of the Republic of India, Rastrapati Dr. Rajendra Prasad. Our beloved Rashtrapati is not only the foremost patron of oriental learning and scholarship, but has an outlook on life and human affairs which reflects all that is of value in the cultural heritage of India. It is indeed a matter of pride and unbounded satisfaction for us that he has inaugurated this session of the Conference which is, in fact, the first of its kind to have been held in this capital city of India. It has been exceedingly gracious of him to spare so much of his precious time to officiate, to express in an old-fashioned but significant way, as the chief priest in this auspicious ceremony, and to give his blessings to the present session of the Conference. It is, therefore, my proud privilege, on behalf of the Reception Committee of the Nineteenth Session of the All India Oriental Conference, to propose a vote of heartiest and most grateful thanks to Rashtrapati Dr. Rajendra Prasad, which I would request this distinguished assembly to accept with acclamations.

Strength and dignity have been richly added to this session of the Conference by the presence of the Vice-President of India. A former President of the All India Oriental Conference, Dr. S. Radhakrishnan is conspicuous for his outstanding achievements in the field of oriental learning and scholarship and, in particular, for his penetrating insight into the deeper significance of Indian thought and culture. And what is more, he, as the foremost representative of Indian thought, has the rare wisdom wedded to the belief that the safety of mankind demands the harmony of the scientific outlook of the West and the spiritual quest of the East. As our Chief Patron, Dr. Radhakrishnan has kindly graced this ceremony with his presence which, I am sure, will prove a source of encouragement and inspiration to the deliberations of the Conference. It is now my privilege and most pleasant duty, on behalf of the Reception Committee of the Nineteenth Session of the All India Oriental Conference, to propose a vote of most cordial thanks to Dr. Radhakrishnan, and I would request you, Ladies and Gentlemen, to accept my proposal with acclamations.

Our thanks are also due to Dr. G. S. Mahajani, former Vice-Chancellor of the University of Delhi, who invited the All India Oriental Conference to hold its Nineteenth Session under the auspices of this University. I do not have words to thank our present Vice-Chancellor, Dr. V. K. R. V. Rao, who, in the midst of his busy programme of activities for the enrichment, and the improvement of the tone of, university education, has given us all manner of counsel and guidance in the organization of this session of the Conference. It is also beyond my power to give adequate expression to the feeling of gratitude we owe to the autorities of the All India Oriental Conference for their kind acceptance of our invitation from Delhi. Delhi is today the centre of the thought and action of a resurgent nation ; and she holds her head high as the symbol of the hopes and aspirations of 360 millions of Indian population. The fulfilment of these hopes and aspirations would obviously depend upon the successful implementation of various kinds of plans and projects—the manner of the implementation, of course, being suited to the genius of the Indian people. But the genius of a people is to be discovered in and through its philosophical, religious and cultural traditions. Viewed from this angle, even the short-lived migration of the All India Oriental Conference to Delhi seems to me to be of significance. But in this regard I would ensure most gladly to lend my humble support to the appeal made earlier by our Vice-Chancellor for the establishment of a permanent Institute of Oriental Studies in Delhi, preferably within the ambit of the University of this city.

But immediately it is my most pleasant duty to express our sincerest feeling of gratitude to Dr. A. S. Altekar, General President of the present session of the Conference and to the Sectional Presidents including persons of eminence such as Professor Humayun Kabir, Professor K.G. Saiyidain, Shri Jairamdas Daulatram, Ex-Governor of Assam, and others—all renowned authorities in their respective fields of oriental learning and scholarship. To them all I have the greatest pleasure in conveying most cordial thanks on behalf of the Reception Committee. At the same time it is my privilege to offer warmest thanks to the delegates who have honoured and encouraged us by their presence. And we feel especially grateful to those delegates who have been so kind as to come from beyond the borders of India to participate in the deliberations of this Conference.

On the financial side, we have been fortunate in having been able to enlist the sympathy of several State departments as well as the generous public. I take this opportunity to convey the thanks of the Reception Committee to the Ministry of Education, Government of India, the University Grants Commission and the Delhi Administration headed by the Chief Commissioner and to the many friendly citizens of Delhi who have ungrudingly rendered financial assistance to us.

On an occasion such as this it is incumbent upon us to remember with gratitude the services rendered by generations of savants and men of learning who have opened our eyes to the spirit of oriental wisdom, of which the world today is badly in need. The so-called modern outlook which drew its first breath in an atmosphere pervaded by scientific spirit and depends upon science as its mainstay has, on the one hand, drawn humanity close together by breaking the barriers of geography, race and culture, but has, on the other, unleashed, in the name of nationalism, powerful forces which are in our day threatening the very existence of the human race. Hence

the gravest contradiction of modern civilization which is in need of urgent solution for the sake of the safety of mankind. It is in this context that Oriental Research, as I am inclined to believe, may prove of immense benfit to humanity by way of the rediscovery of some of the old values which need to be rehabilitated in individual and social life.

Ladies and Gentlemen, let me return to my pleasant duty of thanking you all most cordially for the honour you have done us and the encoruagement you have given us by your presence and your interest in the proceedings of this Conference.

2. SECTIONAL PRESIDENTS' ADDRESSES

VEDIC SECTION.

PRESIDENTIAL ADDRESS

Delivered by

DR. V. M. APTE, M. A., PH. D. (Cantab),

Director of Research, Veda Samshohdana Mandala Poona. Bombay.

Brother delegates, Ladies and Gentlemen,

It is my most pleasant duty, at the outset, to express my gratitude to the authorities of the All-India Oriental Conference, for the honour they have conferred on me, by asking me to preside over the Vedic Section, at this Session. It is customary for the President of a Section to pass under review the research work done in his section during the two years or (may be) a few more, since the last Session. Such a review is presented in the second (the concluding) part of this address. In this first Part, therefore, I proceed to take an over-all survey of the very general trends of Vedic research during the last few years and to submit a few humble suggestions of mine, regarding the lines of investigation that may be profitably pursued.

2. It should be a matter of pride and satisfaction to all Vedic Scholars that during the last decade, since the advent of Freedom, there has been a great revival of interest, not merely in Sanskrit, Buddhist and Jaina studies, but also (and especially) *in Vedic* studies. New *Vedic* Institutes, Maṇḍalas, Academies, Societies, Āśramas, Saṁsthānas, Bhavans, Centres and University Departments are springing up all over the country,—not merely in big cities but even in places like Vṛndāvana and Ajmer—and the old ones are extending their activities with redoubled enthusiasm. We are happy to note that in this Revival, the Government of India and all the State Governments are playing their part most magnificently, by giving financial help to such Institutes. A happy sign of the times is the broad-minded outlook that inspires these Institutes, as evidenced, (for example) in the *Iranian* Study Centre at the Vaidika Saṁshodhana Maṇḍala of Poona.

3. During the last six years or so, apart from the long-awaited publication of the complete translation of the Ṛgveda (in German) by Geldner an epoch-making work—(though it has given rise to some controversies, as every translation is bound to do*), progress in Vedic studies has been characterized by a growing interest in the Ṛgveda. In the West, for example, many monographs on Ṛgvedic words have been written by Drs. Thieme, Gonda, Bailey A. Minard and Erich Herold. 2 Dr. Mayrhofer is serially publishing his valuable Etymological Dictionary. 3 The Sanskrit Thesaurus planned by the Deccan College is bound to tackle the problem of the interpretation of obscure Ṛgvedic words. 4 A Ṛgvedic Encyclopaedia is under preparation by Swami Sankaranand, at the Vis'va Bhāratī (S'ānti Niketana).

* To take but one example -- The word ṛta has been translated by Geldner in five or six different ways, although ṛta occupies almost the position of deity in the Ṛgveda

4. Another welcome tendency of recent times is a more thorough study of technical ritual terms and sacrificial procedure. So far, however, only a film or two (with sound-recording) of important items of sacrificial procedure have been taken, as for example, at the recent performances of the Vājapeya sacrifice in Poona and of the Agniṣṭoma sacrifice at Amaravati (where tape-records have been taken) and sound-records of Sāma-ganas have been made, here and there. I would urge, therefore, with all the emphasis and force I can command that it is our imperative duty to save from oblivion our knowldge of the ancient Institution of the Sacrifice by taking films (with sound-recordings) of *all* important sacrifices because the number of the venerable old Pundits who are experts in the sacrificial lore and in Sāma-singing is fast dwindling.

5. As regards Brāhmaṇa literature, the following fileds of inquiry have not been as thoroughly exploited (I am afraid) as they deserve to be .— (i) The Mantras cited by *Pratīkas* in a Brāmaṇa (*e. g.*, the Aitarey Brāhmaṇa) and not traced to the Veda (*e. g.* the Ṛgveda) to which it belongs. (ii) The spiritually allegorical, occult or esoteric significance of their speculations on the metres (the number of syllables in them, etc.). (iii) The names of Ṛṣis and the Śākhās they mention.

6. A great desideratum, in my view, is that Vedic literature—especially the Ṛgveda——be translated into the different regional languages of India. So far, complete translations of the Ṛgveda have apperaed in Hindi, Marathi and Tamil and a partial one there is, in Telugu. This will carry the message of the Vedas to the common people. In advancing his plea, I am not suggesting something not strictly related to research. I may draw your attention to the typical case of a village teacher——*Shri. V. B. Soman*—who had to rely principally on Marathi translations for understanding the Ṛgveda and who has produced meritorious research work in the field of Ṛgvedic mythology. One never knows where the spark of knowledge may fall and burst into a blaze of research.

7. An humble suggestion now, for a particulr line of research in the Vedic field. Our ancient literature has been dominated by one remarkable ideal or article of faith "*nāmūlaṃ likhyate kiñcit*". It was the most fervent plea of every writer that whatever he wrote was based on an earlier authority. Originality (the craze in modern literature) was at a discount in our ancient literature. The writings of a later writer will, therefore, often bristle with citations and motifs borrowed from his predecessors, *with or without acknowledgment*, because there was always a prefactory general declaration that his work was based on the writings of the Old Masters. A whole period of literature (the Smṛti) is dependent theoretically for its authority on the Śruti or Revealed literature, consisting of the four Vedic Saṁhitās and their Brāmaṇas (including the Āraṇyakas and Upaniṣads). Even within the Śruti (as necessarily in the Smṛti), each later stratum of literature is indebted to an earlier one. Thus, the Mantras of the Ṛgveda—the oldest Veda——reappear in the Sāma—, Yajus—, and Atharva—Vedas, in a new musical, ritual and magical context respectively. Further the Mantra and prose protions of these later Saṁhitās are cited and annotated in their respective Brāhmaṇas. No wonder, the sole concern of the Vedāṅgas (falling within the Smṛti) is the framing of rules for the pronunciation, explanation and (liturgical) employment of the Mantra (and Brāhmaṇa) portions of the Śruti. Later philosophical literature beginning with the Brahma-Sūtras takes the Upaniṣads (chiefly) as their source-texts. *This peculiar originality of our literature in that it sets no store on*

Conventional originality opens up a vast field of research. My own studies of the Ṛgvedic and Non-Ṛgvedic Mantras rubricated in later ritual literature and of the Ṛgveda citations in the Mahābhārata are the outcome of my pursuit of this very line of investigation. In my Paper : "*Mantra-rubrics in Ritual Literature*", I have shown how the study of these rubrics in their new settings or contexts opens up several new lines of investigations. The methodology of the adaptation and incorporation of earlier literature, whether floating or written, (whether in the form of Vedic Mantras or in the form of legends, stories, tales and quotations) in later literature becomes a fascinating theme of study in Indian Literature, whether Vedic, Sanskrit, Pāli or Prākṛta.

8. Finally, a sombre reflection or two ! The Ṛgveda as is well-known to all Vedic Scholars is a literature that stands apart from and above all later literature not excluding the other Saṁhitās. There is a new atmosphere, as it were, when we turn from the Ṛgveda to the other Vedas. This aspect of it is reflected in the fact that whereas there are not more than the normal or usual difficulties in interpreting the other Saṁhitās because they all have a well-defined context (muscial, ritual, magical and above all, a sacrificial one), the Ṛgveda presents serious problems to the Interpreter. One has to distinguish first, between the various possible meanings due to the three semasiological aspects :— the *abhidhā*, the *lakṣaṇā* and the *vyañjanā* and their corresponding : expressed, indicated and suggested senses of words, in it. A large measure of success has attended the efforts of generations of Scholars (Oriental and Occidental) in determining the *vācyārtha* (the expressed sense) of the Mantras and we might say, the progress in this direction is fairly steady, though it might require the efforts of another generation of Scholars to complete the task. But when we turn to the possible *lākṣaṇika* and *vyaṅgya arthas* of Ṛgveda passages, we are almost bewildered and dazed by the number of interpretations of the most diverse types, that are offered ! To take but one example ; in 1.116.2 we read :— *Tad rāsabho nāsatyā sahasram ājā yamasya pradhane jigāya.*

This can be rendered literally :—"The rāsabha (ass). O Nāsatyas, won the thousand in the prize-fight or contest of Yama". Now whether 'Yama' means the well-known mythological figure or 'a charioteer' or a 'nose-string', or who the 'ass' was and what his relationship with the As'vins was and what the occasion (race or competition) was, in which the ass triumphed, all this is capable of a number of different lākṣaṇika or Vyaṅgya interpretations ! Beginning first, with the Padapāṭha, Brāhmaṇa and Vedāṅga (Yāska and Pāṇini) aids to interpretation and going down to the pre-Sāyaṇa commentaries and the commentary of Sāyaṇa, we have a chain of *traditional* exegetical aids with us. We have next Swāmī Dayānanda's interpretation (which, I regret to say, has not been more sympathetically studied, *although 'sympathy' need not mean 'agreement'*); the esoteric interpretation of Shri. Aurobindo; the biological one of Dr. Rele, the astronomical one of Tilak and a number of other scholars and further, the historical, the *Scientific*, the aesthetic and the *ādhidaivika* one ! This is not a Counsel of despair ! This only means that we have to proceed with the utmost wariness and keep our heads cool ! The right procedure, in my humble opinion, would be to take our firm stand on the *vācyārtha* of the RV and then, bearing in mind that the key to unlock its inner meaning lies in an understanding of its mythology, proceed to understand the characteristics of each mythological figure, beginning with one like Uṣas, (the Dawn) because her physical basis can never be in doubt ! And here, I must say that in the case of the Uṣas, a large number of Vedic scholars (judging from their published

writings) *have simply by-passed the massive evidence of the polar character of the Dawn or Dawns in the Ṛgveda and in the Taittirīya Saṃhitā presented by Tilak in Chapter V of his "Arctic Home in the Vedas"!* I mention only the Dawn, here, firstly because I have no time nor space in this address, to go over the other deities in the RV and secondly, the evidence in the case of Uṣas is so compelling, so overwhelming, that it must make us pause and reconsider our views regarding the other deities also. Can the Ṛgvedic Dawn be the shortlived dawn of the tropics? If she were, would the Vedic poets have gone into such raptures over her *lingering* charms? And why should so much anxiety about the coming Dawn be felt by the Poets, if she were putting in a regular daily appearance on the horizon as in the tropical zone? When the RV has such glowing descriptions of the *lingering, loitering,* and *tarrying* Dawn, and when it speaks about the interval of several days between the first appearance of light and sunrise, about the existence of *many* Dawns before sunrise (which alone gives a satisfactory explanation of the Dawns being addressed in the plural) and about the Dawns as 'sisters' and when the RV describes (poetically) thirty Dawns as the thirty steps of a single Dawn, their reaching the same appointed place day after day and the rotatory wheel-like movement of the Dawn, is it possible to resist the conclusion that this Dawn (*'of a former age'*) is a polar Dawn? When direct passages from the Vedas and Avesta suggest unmistakably that the poets of the RV had *reminiscences of an antediluvian* home with climatic conditions and skies witnessible only in the Arctic regions, when the principal figures in Ṛgvedic mythology such as the revolving Dawn, the waters captivated by Vṛtra, the As'vins (the rescuers of the afflicted gods and of Sūrya), Indra (the deity of a hundred sacrifices), Viṣṇu (the vast-strider), Varuṇa (the lord of the Ocean), the Āditya brothers (or the seven monthly Sun-gods?), Trita and others are clothed with *some* attributes *which raise at least a suspicion of their Arctic origin*, should not Vedic Scholars closely examine the formidable evidence massed by Tilak and either refute it or accept it? When Tilak published his book, he figured in Indian politics, as the "Father of Indian unrest". This extremist argues in his book, however, with the cool and reasoned moderation of a moderate of moderates, and yet, but for Max Müller, Bloomfield, Barth and Dr. Bühler, it was almost fashionable, at least in England, to ignore his researches! Should that habit have persisted so long? In India, an unfortunate circumstance was responsible for the neglect of Tilak's theories. The Orthodox Scholars cried 'heresy' at the title, "Arctic Home"! Āryāvarta (according to them) must be only the home of the Aryans *as if*, it would hurt the pride of the Aryans if the polar and circum-polar regions were once under their sway! And so one of them (Shri Pavgi) propounded the theory of an 'Āryāvartic Home and the Arctic Colonies'. But this was a tacit acceptance of Tilak's contention that a *knowledge of Polar and circumpolar skies was implicit in many passages of the Ṛgveda! This is the crux of the matter* and this, in my opinion, is undeniable, whatever the original home of the Aryans. Probably the title of the book was an unfortunate one. It should have been entitled "*Reminiscences of Polar and Circumpolar Skies in the Ṛgveda*". Tilak's book bristles with many a brilliant and original proposition, suggestion or hint and although many of them may have to be rejected, they at least deserve a close study, exactly as the researches of that Mathematical genius Ramanujam were sympathetically and objectively examined by Professor Hardy in what was virtually a Ramanujam Department of Mathematical Research, in a British University. I hope, some Foundation, Society or Institute in India would establish a Tilak School of Vedic Research and I am certain that such a move will yield fruitful results in the Vedic field. I shall now mention one more

(the last) instance (*a typical one*) of the appaling neglect of many a brilliant suggestion of Tilak, *viz.* the one regarding the nature of the Waters in the Ṛgveda. After a study of all the passages in which *āpaḥ* are mentioned, I have found substantial evidence supporting Tilak's hint, that the Waters that Indra sets free after killing Vṛtra cannot be rain-waters nor the terrestrial waters. The following are my supporting reasons :—(1) The release of these waters is *invariably simultaneous* with the bringing out of the sun and the Dawn, (2) *The Waters are celestial*, (3) They are the Creators of the world and therefore Cosmic in character, (4) The sea of Waters moves *upwards to heaven!* (5) The released Luminaries move, along with the waters ; nay, the days are described as floating on their surface! (6) They are in the closest proximity to the Sun, (7) Water is Agni's home and the notion of Agni in the waters is prominent throughout the Ṛgveda. The conclusion then is irresistible that in the Ṛgveda, the water-vapours (*mih*) are non-distinguishable from the light-vapours (*purīṣam*) of the Sun, being envisaged by the Ṛgvdic poets as a medium or vehicle, for the movement of the luminaries in the sky (very much like the other—the medium of transmission postulated by the Scientists to explain away action at a distance). *That is why the blocking of the Waters by Vṛtra caused darkness and the release of the Waters brought on the Dawn and the Sun.* The striking similarity of the blue vault of the sky to the bluish expanse of oceans was responsible for the transfer of the terms. *Samudra* and *āpaḥ* to the celestial scene and their use in an aerial context. Avestan, Greek and Egyptian mythologies have similar conceptions of the Cosmic circulation of the waters. What I plead for, is a more careful and critical study and systematic examination of Tilak's researches, *be it for acceptance or refutation.*

9. I close my address now with a brief account of the findings of a Scientist, which explain how the Indus Valley Civilization came suddenly, abruptly, to a violent end, and which offer a scientific explanation of the universally current legend of the Flood and (from the point of view of the topic in hand) of the sudden and cataclysmic changes in the climatic conditions of regions around the North Pole such as Northern Siberia and Alaska. *This is unexpected support to the theories of Dr. Warren and Tilak regarding the warm and habitable character of those regions, within human memory.* Tilak found no difficulty in establishing the polar and Circumpolar characteristics of the Dawn (and the sun) but the chief hurdle before him was to show how the Ṛgvedic Aryans could have been familiar with these polar conditions, those regions being cold and uninhabitable now, for the last thousands of years! So he turned to the Geologists, one school of which holds that these regions could have been habitable only 50,000 years ago ; the other (the American) school, holding that this was possible even ten or twelve thousand years ago. *But all this is unnecessary now.* Three books have been recently published by a Scientist* : "Worlds in Collision" (1950), "Ages in Chaos" (1952) and "Earth in Upheaval" (1955), which establish that sudden

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*Dr. Immanuel Velikovsky—the author—studied natural sciences at Edinburgh University, history, law and medicine (M D) in Moscow, biology in Berlin, the working of the brain in Zurich and phycho-analysis in Vienna. He came to the United States in 1939. "Worlds in Collision" was written after ten years of extensive research, in which *the author consulted with scholars and specialists all over the world.* Some of the opinions by world-famous scientists on this book are :—(1) "It may well turn out to be as epochal as 'The Origin of Species' of Darwin or the 'Principia' of Newton." (2) "In the light of its new deductions and speculations, the underpinning of modern science can now be re-examined'. (3) "This magnificent piece of scholarly research raises world-history to a level of superlative interest." See the excellent prepiew by Fulton Oursler, of the book "Worlds in Collision", in the Reader's Digest of March 1950.

upheavals in (*not too distant*) pre-historic and historical times have brought about climatic changes in different parts of the globe and that geological calculations regarding the dates of the Glacial and post-glacial epochs are not the only approach to the problem of a (physically) possible human habitation in regions around the North Pole. His findings are :—A great Comet that passed near the earth twice, first about 1500 B. C. (at the time of the Exodus) and again 52 years later (in the time of Joshua) caused sudden catastrophes on this globe of ours. This encounter with the Comet slowed down the earth in its daily turning and the sun and the moon were seen as if suddenly halted in the heavens. A short circuit between the earth (a huge magnet) and another celestial body: the comet (acting like a thunder-storm) could result in the magnetic poles of the earth changing places simultaneously. *Geological records indicate that something of the sort must have happened.* A repetition of the earlier catastrophes on a smaller scale, due to several near brushes with the planet Mars, took place some 700 to 800 years later. These astral cataclysms caused strange things to happen on the earth and in the sky. The question is inevitable: Was not the North Pole at some time in the past, 20 degrees or more, distant from the point it now occupies and closer to America? So too the South Pole would be closer to Australia. The sudden alteration explains why the mammoths in North-eastern Siberia were wiped *out all at once* as by asphyxiation or electrocution, either of which was possible. *They lived in a moderate climate. Came the Catastrophe and the Mammoths died. In a few hours, north-eastern America changed from the frigid zone of the polar circle into a moderate zone while north-eastern Siberia moved in the opposite direction from the moderate zone to the polar circle.* The evidence compels us to concede that the most recent paroxysms of nature happened in historical times, only a few thousand years ago, when, in some parts of the world, civilization was already entering the Iron Age but in other parts still lingering in the Neolithic or even in the Palaeolithic or rude stone age. The bearing of these researches on Tilak's main proposition is too obvious to be ignored!

PART II

A BRIEF SURVEY* OF THE RESEARCH WORK DONE IN THE VEDIC SECTION DURING THE LAST FEW YEARS

I. *Editions of Texts and Publication and other activities of Vedic Institutes, Academies etc.*

(1) The Atharvaveda of the Paippalādas, completed in three parts; (2) The Jaiminīya Brāhmaṇa; (3) The Sāmaveda of the Jaiminīyas; and (4) The Śāṅkhāyana S'rauta Sūtra with the translation of Prof. Caland are valuable editions by *Drs. Raghu Vira* and *Lokeshchandra* (International Academy of Indian Culture).

The Vishveshvaranand Vedic Research Institute of Hoshiarpur has been engaged since 1924, on its monumental 36-Volume Vedic Lexicographical Project. Based on about 500 extant Vedic and sub-Vedic texts, the project has two major Sections: (i) a Concordance and (ii) a Dictionary; of 15 Volumes each. No praise is too high for the patient labours of those working on this mighty project under the direction of Prof. Vishva Bandhu. Seven out of the 15 projected volumes of the Concordance have been published, the 8th is in the press and the remaining seven have been scheduled to be published definitely by April, 1959.

The Vaidika Samshodhana Maṇḍala (of Poona) having completed its 5-volume critical edition of the RV with Sāyaṇa's commentary is engaged on a new edition of the Taittirīya Saṁhitā, with the commentaries of Sāyaṇa and Bhaṭṭa Bhāskara Miśra. A number of Commentaries on the Kāṇva Saṁhitā are being published by *Subhadra Jha* and *Dvideda*. *Yudhiṣṭhira Mīmāṃsaka* has edited the Vāraruca-nirukta-samuccaya. Guṇaviṣṇu's Chāndogya-mantra-bhāṣya (a pre-Sāyaṇa commentary on select Sāmaveda mantras) edited by *Prof. D. M. Bhattacharya* and his forthcoming publication of the Mantra-brāhmaṇa with the commentaries of Sāyaṇa and Guṇaviṣṇu represent the useful activity of the Research Department recently established at the Government Sanskrit College, Calcutta. Vol. I of the Āpastamba S'rauta Sūtra with the Commentary of Dhūrtasvāmin has been published in the Gaekwad Oriental Series. The 4th Vol. (5 to 7 Maṇḍalas) *of the Ṛgveda with the ṛgartha-dīpikā* of Veṅkaṭamādhava, carefully edited by *Shri Jagadish Lal Shastri* is a welcome continuation of the work started by the late Dr. Sarup. *Dr. C. K. Raja* has edited a

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*The limitations of this Survey, even from an objective point of view, will be obvious from the following account of it:—Some months back, I addressed a Circular letter to nearly a hundred and seventy Scholars *who* (so far as I could ascertain) *had, at some time or the other, submitted a Paper or Papers to the Vedic Section of the All-India Oriental Conference in its eighteen earlier Sessions.* The Circular requested each Scholar to send me a list of such of his (or her) research-publications, as fell within the purview of the Vedic Section of the All-India Oriental Conference. The response, if not enthusiastic, was not discouraging either. The following Survey will naturally, therefore, record *first the research work of such scholars as have replied to my Circular.* As regards those who could not respond, the possible deficiencies in my record of their work, will be made good (I have the satisfaction of knowing) in the Second Volume of his very valuable Vedic Bibliography, which Dr. Dandekar, our General Secreatry, is going to publish very soon.

One more limitatiion of the Survey (due to consideratons of space) must be regretfully mentioned: There will be no reference *necessarily* to the Journals in which the writings of scholars (mentioned here, under the different classified topics of Vedic Research) have appeared, nor to the year of publication. It is to be assumed, *generally speaking*, that the research output recorded is spread over the last few years. After all this is primarily a *general survey and not* a *Bibliography*!

number of Commentaries (*some in parts*) on the RV, and the Sāmaveda Saṁhitās, the Aitareya Brāhmaṇa and the Upaniṣads and the Anukramaṇī literature. The Veda Saṁshodhana Maṇḍala of Bombay is to bring out (under the editorship of *Dr. V. M. Apte*) a *One-Volume* handy edition of the Ṛgveda, with the Saṁhitā- and the Pada-pāṭhas on opposite pages (as in Max Müller's *two-volume* edition, now no longer available).

II. *Text criticisms.*

In two recent articles in "Indian Linguistics", *Rev. A. Esteller S. J.* has propounded a new and extremely thought-provoking approach to Ṛgvedic text-criticism. It goes beyond the '*Lipi*' of the Saṁhitā, to the '*Śruti*' (represented but unfortunately sometimes distorted by it) and should lead us (according to him) to the real, original Ṛgveda of the *ṛṣi-kavis*, the guiding factors being : living oral sounds, strict rhythm and verse-techinque and linguistic-systematic restoration of archaisms buried in the prevalent palimpsest-like redaction. As early as 1949, *Prof. Vishva Bandhu* had (in his Presidential Address to this Section) urged that in view of the havoc played by phonetic change together with other accentuating factors, the recensional texts of each Veda in the first instance and then all of them, taken together, should be treated as so many ancient manuscripts to be collated and text-critically studied towards the preparation of what should really be the *First Critical Edition* of the four-fold Vedic textual tradition.

III. *Exegesis.* (= interpretation)

(*a*) *Groups of Hymns.*

Dr. S. S. Bhawe has brought out the first Volume (about 20 hymns) of his valuable translation (with exhaustive Critical notes) of the Soma hymns of the Ṛgveda. *Prof. Velankar* after completing his translation of the Indra hymns (a great achievement) is now translating the Agni hymns of Maṇḍalas VI-X. The Varuṇa hymns translated by *Dr. Apte*, await publication by the Veda Saṁshodhana Maṇḍala of Bombay. Let us hope that as a result of these efforts, in combination with the earlier ones of Max-Müller (Marut-hymns), Oldenberg (Agni-hymns : Maṇḍalas I to V), Macdonell (Dawn-hymns), and other scholars, a *Complete English Translation of the Ṛgveda* will be available—a facility long over-due !

The Hymns of the Atris and Agni-hymns translated by *Shri Aurobindo* illustrate his view that the Veda though masking itself as a collection of ritual poems, is a book of esoteric, symbols, almost, of spiritual formulae.

Swami Dayānanda's contribution in Hindi to Vedic exegesis and his original view of the contents of the Vedas is being drawn pointed attention to, by *Dr. S. K. Gupta*, in his books and Papers. The Veda-Saṁsthāna of Ajmer is publishing in Hindi (two parts are already out) an exhaustive and learned commentary on the Vedas by *Āchārya Videha*. *Shri S. R. Jambunathan* has translated the four Vedas into Tamil—a creditable feat which deserves patronage. Mīmāṁsā as an aid to Vedic exegesis is an aspect of that science emphasized by *Dr. Garge* and *Shri Makoday* in their Papers. *Shri Ramulu S.* urges the study of the Upa-brāhmaṇas contained in the Itihāsas and Purāṇas, for a better understanding of the Vedic texts.

(b) *Select Hymns and Mantras.*

Prof. D. M. Bhattacharya:—"A pre-Sāyaṇa commentary by Halāyudha on select Yajurveda Mantras". *Dr. Bhawe* : "Interpretation of RV.

X. 109". *Dr. P. S. Shastri* : "Atharvavedic Hymn to the Earth." *Dr. K. R. Potdar* : "Significance of the refrains in RV. hymns". *Dr. S. K. Gupta* : "A new interpretation of AV. I. 14". *Prof. S. P. Bhattacharya* : "The Sāvitrī hymn in its vedic and Tantric parlance". *Pt. Yudhiṣṭhira Mīmāṃsaka* "Dānastutis of the RV. (in Hindī). *Shri Jambunathan* : "The Kumāra of RV. X. 135". *Shri. C. G. Kashikar* : (i) "Untraced quotations in the Commentary of Sāyaṇa", (ii) "A new commentary on the Vālakhilya hymns" and (iii) "The Udgīthabhāṣya on the RV." *Dr. Apte* in his "On *drs'e kam* and *dṛs'e* in the RV." (Taraporewala Memorial Volume) discusses about 25 Ṛgvedic passages.

IV. *Linguistic Studies.*

(a) *Studies in Vedic Vocables.*

Dr. J. Gonda : "Reflections on Sarva in Vedic Texts" and other valuable monographs on Vedic words. *Prof. T. Burrow* ; "Sanskrit *Kava* and related words" (Vedic words as Dravidian loans). *Prof. Bailey* has shown that some words in (post-Avestic) ancient Iranian dialects throw light on (corresponding) obscure Ṛgvedic words. *Dr. Paul Thieme* : "On *ari*" and other monographs on Ṛgvedic words, *A. Minard* : The recently published 2nd part of his "Linguistic disquisitions on the Śatapatha Br." contains many penetrating observations. *Dr. Bhawe* in his studies of Vedic compounds and of Vedic words in general attempts to show that the application of Pāṇini's rules often gives better results. *Dr. Apte* in his semantic studies has shown that in the RV., *Vajra* is a metallic weapon and not a 'thunderbolt', that *gāvaḥ* means "The Cosmic Waters" rather than "rays", when *figuratively* used and shown how *S'va-ghnin* (lit. 'hunting with dogs' or 'dog-killer') comes to mean a "Gambler" through a magico-ritualistic association in the domestic ritual. *Dr. L. Renou* : "Vocabulaire du Ṛgveda" (A planned work). *Dr. Erich Herold* ; "On the interpretation of the Vedic *Kakutsala*". *Dr. R. G. Harshe* has shown in his Papers that there are *Vedic* words in the Chaldean Sun-hymns and *Sanskrit* words in all Semitic languages.

(b) *Grammar* (Comparative and Vedic).

Dr. T. Burrow : "The Sanskrit Language". *Dr. L. Renou* : Publishep works are (i) "Translation of Pāṇini according to the Bhāṣāvṛtti (3 Fasc.) (ii) The last (sixth) fascicule of his edition of the Durghaṭa-vṛtti (with translation). (iii) "Grammaire Vedique" (A Grammar of the Vedic Saṁhitās). (iv) "Etudes Vediques et paninie' ennes" (two volumes published, the next two in preparation). A planned work of his is "A revised edition (in French) of Wackernagel's Einleitung zur Altindischen Grammatik". *Dr. Surya Kant* "A Grammatical Dictionary of Vedic Sanskrit" (giving indices for the works of Wackernagel and Macdonell). *Dr. Ksitischandra Chatterjee* (at home alike in Vedic and Sanskrit grammar *and* Linguistics) has made notable contributions through his "Sanskrit Grammar (Technical terms and technique of)," "The Mahābhāṣya of Patañjali (with a translation and commentary)" and other writings in his Manjūṣā. *Shri S. L. Katre* has taken detailed notice of the Kautsa Vyākaraṇa.

(c) *Etymology.*

Dr. S. Varma ; "The Etymologies of Yāska" is an authoritative pronouncement that Yaska's work triumphantly survives the test of modern linguistic research, though some of his etymologies may be primitive and recondite. *Dr. C. S. Venkatesvaran* has investigated into the pre-Nirukta

etymologies of Ṛgvedic words with fruitful results. *Dr. Fatesingh* : (after his mythological studies) has come out with a thought-provoking book on Vedic Etymologies. *Dr. V. M. Apte* has carried on etymological investigations into the words "Indra" and "Rudra" and in three Papers (QJMS) has suggested the derivation of '*Vrata*' from the root *vṛt* ('*to turn*') on the basis of Ṛgvedic usage and grammatical and philological considerations. *Dr. S. K. Gupta* pleads for a better understanding of Swami Dayānanda's etymologies.

(d) *Phonetics*

After the learned labours of Drs. M. D. Shastri, Surya Kant, M. M. Ghosh, V. R. R. Dikshitar and others in the field of S'ikṣā and years after Dr. S. Varma's standard work "Critical studies in the phonetic observations of Indian grammarians", *Dr. C. R. Sankaran* (in his Phonetics Laboratory) has evaluated his mathematical theory concerning speech-structure, in the light of Vedic thought, particularly, as expounded in the Māṇḍūkya Upaniṣad. In the Paper "Structure in speech—the physical reality of the phoneme" written by him, jointly with his students, a striking reference is made to the Pras'ṇopaniṣad to illustrate the concept of process-existence in speech.

V. *Other Vedāṅgas, Vedāṅgas in general, Vedic Schools, etc.*

Shri. J. S. Karandikar has written illuminating articles on various aspects of Hindu Astronomy (and astrology) as revealed in Vedic literature. *Pt. Yudhiṣṭhira Mīmāṃsaka* has written extensively in Hindi on Vedāṅgas and allied literature. *Dr. P. K. Narayan Pillai* has established the multiple authorship of the extant Padapāṭha of the Ṛgveda. *Shri S. L. Katre* has noticed three works of Rama Vajapeyin in dealing with Kātyāyana's S'ulba-Sūtra. *Dr. Garge* has identified S'abara as an adherent of the Maitrāyaṇīya School. *Dr. V. M. Apte* has contributed a monograph on *Vedāṅga literature* to the forthcoming revised edition of the "Cultural Heritage of India".

VI. *The Veda as Literature* (Literary Studies).

Dr. V. Raghavan has made a study of the figures of speech in the RV. and later Vedic Literature. *Dr. H. R. Karnik* has sought to bring out the interesting literary side of the Brāhamṇas by treating of the legends of practical or worldly wisdom in them. *Dr. P. S. Shastri* in his Papers deals with the theory of poetry, the philosophy of the beautiful and the Figures of Speech in the Ṛgveda.

VII. *Vedic Chronology* (Absolute and Relative).

Prof. D. R. Mankad : "Date of Ṛgveda" (Major portion of the RV., assigned to the Rāma period). *Dr. S. K. Belvalkar* has made an original approach to the relative Chronology of Ṛgvedic literature in his Paper "Literary Strata in the Ṛgveda", by noting the frequency or otherwise of words listed as rare or obscure in the Nighaṇṭu lists. *Shri V. H. Vader* proceeding on the lines of Tilak's "Orion", takes the antiquity of the Ṛgveda to the Scorpio period *i.e.* to 16000 B. C. *Dr. Potdar* has attempted to determine the stages in the growth of the RV. from the point of view of its ritual content.

VIII. *History, Culture and Civilization.*

Dr. A. S. Altekar is the author of a number of standard works on the Social, Educational, Political, Religious and Cultural aspects of Ancient Indian History from the Vedic period downwards. *Dr. Manfred Mayrhofer* : "Arische Landnahime und indische Alt-bevolkerung im Spiegel der altindischen Sprache". *Dr. P. K. Gode*. (1) "The Vedic and pre-Vedic Ancestors of the Indian Bullock-cart" ; (2) "Carriage manufacture in the Vedic period and in Ancient China (C. 1121 B. C.). *Dr. V. W. Karambelkar* "Place of AV. in the Indo-Aryan Culture" (Doctorate Thesis). *Shri. G. B. Makoday* (in his Papers) writes on "The Spirit of Vedic Culture" and "The Science of Navigation in the Ṛgvedic Age". *Pt. Kshetreshchandra Chattopadhyaya* discards Haug's theory of Indo-Iranian schism. Sun-worship gradully supplanted Indra-worship in the Pars'u—(Persians ?)—Yādava Community. *Pt. S. D. Satavlekar* has gleaned from the RV. valuable biographical accounts of 20 prominent Ṛṣis. His lectures in Hindi and his Āgama-nibandha-mālā (Hindī) deal with the social, political and religious aspects of the Vedic Age. *Dr. D. R. Mankad* : The Aṅgira-family (including families related by marriage to it) was responsible for the RV. Settlements of Ṛgvedic Aryans extended from Tibet to the Narmadā and from the Panjab and Saurashtra to Assam. *Prof. R. K. Chowdhari* has written on such topics as "The Police and Jail System", "Agriculture", "Evolution of Property", and "Sabhā and Samiti" in the Vedic period. His "The Vrātyas in Ancient India" is almost the only book on the subject after J. W. Hauer's "Der Vrātyas". *Shri Jambhunathan* in his Paper ; "The Taittirīyas" maintains that the Vedic civilization in the South was as old as in the North, the home of the Yajurvedins being in the South. From epigraphical evidence, *Shri D. B. Diksalkar* concludes that the Atharvavedins were domiciled throughout India, though in small numbers. *Dr. U. N. Ghoshal's* books : (1) "Studies in Indian History and Culture", (2) "A study of Hindu Public Life" (Part I deals with the Vedic period) and (3) "A history of Indian political ideas" (to be published) are well-documented books. *Dr. R. G. Harshe* maintains that the Aryans not only lived in Assyria but had penetrated also into Africa, the As'vin hymns having been composed (according to him) on the banks of the Nile. *Dr. Erich Herold* ; "Group-marriage in Vedic Society". *Dr. V. S. Agrawala* : Among his recent writings "India as known to Pāṇini" must be ranked as an authoritative and standard work, being extremely well-documented. *Dr. D. N. Shastri*, maintains in his "The Ṛgvedic conception of a brother" that the brotherly relation was primarily towards a sister. *Pt. Bhagavad Datta's* "History of Vedic Literature" and "Bhārata Varshā kā Itihāsa" (both in Hindī) throw new light on many branches of Vedic Literature and some aspects of Ancient Indian History. *Dr. S. K. Chatterji* in his Presidential Address to the All-India Oriental Conference (17th Session) has presented his brilliantly original views on "The Indian Synthesis and Racial and Cultural Intermixture in India". The Indian Man was created out of a fusion of four "Language-Culture" groups (loosely speaking "four races") namely, (i) the Austric or Austro-Asiatic (—Niṣādas or Nāga-Bhilla-Kollas), (ii) the Mongolcid or Sino-Tibetan (—Kirātas), (iii) the Draviḍas (earlier, the Dāsa-Dasyus and the Śūdras) and (iv) the Āryas. *Dr. A. D. Pusalkar*, as Assistant Editor of the "History of India" (Bharatiya Itihasa Samiti) and through writings published elsewhere has done valuable work in the field of Ancient Indian History and Culture. According to *Shri V. R. Talwalkar* there is a dark age in the cultural history of the Aryans, during the supremacy of the Assyrians to the West of the Zagros Mt. (1200 to 700 B. C.), resulting in a reversion to Peasant Village Culture. The new period opens with the

formation of kingdoms in the East. *Dr. R. C. Majumdar's* valuable contributions on many aspects of Ancient Indian History and Culture are too numerous to be listed here. Already the Editor of more than one History Project in India, he is now the Vice-President of the International Commission for a History of the Scientific and Cultural development of mankind (Unesco). *Dr. V. M. Apte* : "Social and Religious Life in the Gṛhya Sūtras" (2nd edn., 1954).

IX. *Sāma-veda and Music.*

Dr. C. R. Sankaran has reassessed the Vedic Chant and the evolution of the Indian Musical scale. The S'ruti of our music is the unit of transition between the temporal and the non-temporal. *Dr. V. Raghavan* has made recently some records of Sāma-gānas sung in the true traditional manner. *Shri. M. R. Jambunathan* : "The Evolution of Sāma-gāna from the Ṛgveda". *Dr. V. M. Apte* : (i) "Some Problems regarding Sāma-gânas" and (ii) "Sound records of Sāmagānas—a prospect and a retrospect" (BDCRI).

X. *Atharva-veda, Magic and Medicine.*

Dr. V. W. Karambelkar : Several Papers on disease and Medicine in the AV. The work "Atharvaveda and the Āyurveda" is press-ready. *Dr. R. G. Harshe* has identified 80 Ayurvedic drugs as in use in Assyria in his Introduction to the "*S'iva Kos'a*" of *S'ivadatta Mishra*. *Dr. B. A. Parab's* Doctorate Thesis is on "The Miraculous and the Mysterious in Vedic Literature".

XI. *Yajurveda and the Ritual, Sacrifice and Dharma.*

Pt. Laxman Shastri Joshi in his contributions to and direction of the published volumes of the magnificent Dharma-Kos's project (Wai) and *Mm. P. V. Kane* in his Monumental History of Dharma-Sāstra (both) continue to throw valuable light on all aspects of Dharma in Vedic literature and ritual. *Dr. L. Renou's "Lexique du Rituel Vedique"* is a glossary (with explanations) of technical terms used in the S'rauta Sūtras. *The Veda Saṁshodhana Maṇḍala* (Poona) is to publish (soon) the first two Parts of Vol. I of their Śrauta-Kośa" (a kind of Encyclopaedia of Vedic ritual). *The Vājapeya Performance Committee, Poona* (30.10.1955) has published a useful and informative brochure regarding the ritual. *Swami Kevalananda* : "The Aitareya-Brāhmana-Araṇyaka Kośa" (very helpful for a knowledge of the ritual). *Dr. P. K. Narayan Pillai* has investigated into the liturgical employment of non-Ṛgvedic Mantras in later ritual literature. *Prof. R. D. Karmarkar* has advanced an interesting theory regarding the original signification of the Aśvamedha (A.B.O.R.I. Articles) *Dr. K. R. Potdar* ; Three Papers on "The Āprī-hymns", in the RV., YV. and AV. one on "The Sacrificial setting of the philosophical hymns in the RV." and another on the "Ṛbhus in RV. sacrifices". *Shri C. G. Kashikar* has published his Critical Studies of the Baudhāyana, Bhāradvāja, Mānava and Vārāha Śrauta Sūtras. *Pt. Yudhiṣṭhira Mīmāṃsaka* has written articles on (i) The "Yajurveda", (ii) "The distinction between the White and Black portions of the Yajurveda" and (iii) on the "Animal Sacrifice" *Shri Chinnaswami Shastri* : "Yajña-tattva-prakāśa." *Dr. M. A. Karandikar* has discussed (in his Doctorate Thesis) the methodology of the *Viniyoga* of RV. mantras in the Aitareya Brāhmaṇa. *Dr. V. M. Apte* has contributed a monograph on "Vedic Rituals" to the 2nd revised edition of "The Cultural Heritage of India" (in 7 Vols.). *Dr. S. A. Shukla* has (in his Doctorate Thesis) discussed the theory of the *Viniyoga of* RV.

mantras as distinguished from their new *context* in later ritual. *Dr. R. V. Joshi* : "Allegorical Significance of Animal-Sacrifice in the Aitareya Brāhmaṇa".

XII. *Religion and Philosophy.*

Dr. L. Renou : "Lectures on Indian Religions". *Swami Sankaranand* : "Western Buddhism or Christianity". *Dr. N. J. Shende* : (i) Religion and Philosophy of the Atharva Veda and (ii) Foundations of the AV Religion (two well-documented books). *Dr. Sir Radhakrishnan's* brilliant contribution to the elucidation of philosophical speculation in Vedic (and post-Vedic) literature in his "History of Indian Philosophy" is too well-known to be detailed here. "*The History of Philosophy—Eastern & Western*" (a Government of India publication) naturally deals with philosophical thought in the Vedic period also. Volume III of "The Cultural Heritage of India" (Ramakrishna Mission Institute of Culture) deals with philosophy. *The Veda Saṁshodhana Maṇḍala of Poona* has undertaken the preparation of a "Dictionary of the Upaniṣads." *Prof. H. R. Naware* : Papers on (i) "Philosophical hymns of the AV.", (ii) "Aspects of Brāhmaṇa in the AV." and (iii) "The Metaphysics of RV. and AV.". *Dr. R. N. Dandekar* holds that Vedic psychology is Somatic (*i.e.* purely Corporal).

XIII. *Indus Valley Civilisation* (*I. V. C.*)

Swami Sankaranand : "The Indus People Speak"—(a supplement to his "Ṛgvedia Culture of the Pre-historic Indus." Vol. II) propounds :—(1) The I. V. C. stands midway between the Vedic and modern civilization of India. The people of Mohenjo-Daro, who spoke on Indo-Aryan dialect, should be indentified with the Vedic people. (2) There was no Aryan invasion of India. Rather, the Indus script and civilization marched Westward. (3) The Tāntrika method or technique is useful for deciphering the Indus Valley seals. *Dr. A. D. Pusalkar* in several of his Papers has held that the Vedic Aryans were the authors of the I. V. C. *Dr. R .C. Majumdar* : I. V. C. and Ṛgvedic civilization, flowing parallel for a long time, mingled to form Hindu Civilization. *Pt. K. C. Chattopadhyaya* concludes that I. V. C. was non-Aryan and non-Vedic, from the absence of the horse and because of iconolatry. RV. is not necessarily prior to I. V. C., because like the latter, RV. knew writing.

XIV. *Mythology.*

(a) The Polar Characteristic of RV. deities.

Shri. R. K. Prabhu . In his "Riddle of the Vedic Gods" (1953) and "The Riddle of the As'vins" (1958), the author who accepts Tilak's theory attempts to show that the various deities like Indra, Mitra, Varuna, Savitṛ and Agni were just one and the same "*Circum-polar*" *sun-god* called by these different names at the different stages of his annual journey around the polar horizon, above and below the earth. *Shri. V. H. Vader* who also agrees with Tilak's theory, advances among others the following propositions : (1) The deities of the Āprī hymns are the different and continuous manifestations of the golden splendours of Agni (=Sun) from the first flash of Dawn to the actual sunrise. (2) Nahuṣa or Drughana is the constellation Drāconis (3) Rasā=The Milky Way. (4) The Gandharvas—Aurora Borealis (as explained by Tilak). The *Apsrasas* are allied phenomena, occurring most prominently near lakes and the sea-shore.

(b) Astronomical theories.

Shri. G. V. Raghava Rao in his "The Scriptures of the Heavens" has brought out the astronomical lore in the Vedas. *Shri. V. H. Vader* maintains that the zodiacal signs were originated by the Ṛgvedic Ṛṣis themselves, by giving appropriate names to the figures of the Stars, composing the Constellations and that Meteors, Comets and shooting stars are mentioned in Vedic Literature. *Shri. H. A., Shah* offers what (*according to him*) is a complete astronomical explanation of Vedic Mythology, in his "Vedic Gods" (I-IV) and "Vedic Gods" (V) —Rudrakali. Mitra is S'aṅku (Gnomon) bent to the Pole Star. Savitṛ is connected with Amṛta and Night is Shoḍashī of the Moon, Pūṣan being the Full-moon. *Shri. V. B. Soman* has propounded the interesting theory of *two suns in the* RV.—the *Dark* one (the original sun) whose vibrations turn into light through refraction when they enter the atmosphere of the earch and provide us with the spectacle of the *White* or shining sun. The theory (he has shown) derives support from Egyptian mythology which knows of the scarabaeus-headed solar god, (the *Dark* one) and the falcon-headed (the White one).

(c) Other theories.

Shri. K. N. Dave : The Amṛta of the Veda is honey and Madhu-Vidyā is Bee-Culture. The RV. clothes with mystic imagery, the activities of the two kinds of Honey-bee—the one in nature (*Araṅgara*) and the other, the Common bee (*Saragha*) under domestication. The Chief work of the Ṛbhus was the invention of the domestic Bee-hive (the mystical 'Sabar-dughā' Cow of the RV.). *Shri Hans Raj*. "Science in the Vedas" gives a scientific interpretation of Vedic Mythology. Agni and Soma, the As'vinā and Mitrā-Varuṇā are but different names for the two basic elements (the negative Electron and the positive Proton) of which the material world is composed. *Prof. Lüders* : Posthumous work on Varuṇa (First Part) has been brought out by *Prof. Alsdorf. Dr. H. R. Karnik* has (in his Papers) studied the legends in the Śatapatha Brāhmaṇa, connected with Indra, Vāyu, Pūṣan and the As'vins. *Shri. A. J. Karandikar* has propounded his strikingly original theories regarding Vedic Mythology, Ancient Indian History and the Indus Valley Civilization in Marathi Magazines like the "Sahyādri", Navabhārata" and "Jñāneshwara." They deserve careful study. *Dr. R. N. Dandekar*, with the thoroughness that is characteristic of him, has undertaken exhaustive studies of Vedic gods in his many Papers and formulated his original theories regarding them such as : Rudra=the proper god of Death ; Savitṛ=a special aspect of Varuṇa ; Yama-Hermaphrodite God-man, as creator of the Universe, through self-immolation in the Cosmic sacrifice and Indra as primarily a human hero, a historical personality.

Finally, I have to content myself with a bare enumeration below, of the names of those scholars whose work could not (for want of space and other limitations mentioned in Footnote on p. 109) be specified in the above survey.*

*In the case of some of these scholars, their work lay outside the time-limit ("few Years") of this survey.

They are *(in alphabetical order)*, A. C. Bose, N. G. Chaphekar, S. P. Chaturvedi, S. Chitrav Shastri, P. S. Deshmukh, C. Dhareshwar, F. Edgerton, G. S. Ghurye, A. P. Karmarkar, S. M. Katre, V. Kinjavadekar Shastri, R. G. Kolangade, D. D. Kosambi, R. Krishnamurthi, B. R. Kulkarni, R. D. Laddu, H. Lefever, P. M. Mody, Radhakumud Mookerji, H. G. Narhari, R. B. Pandey, N. K. Venketasan Pantulu, V. G. Paranjape, S. R. Sehgal, B. R. Sharma, K. A. Nilkantha Shastri, K. M. Shembhavnekar, D. Siddhantalankar, R. N. Suryanarayan, (the late Dr.) I. J. Taraporewala, R. L. Udyaver, Baldev Upadhyaya, K. C. Vadyar, C. Venkataramanaiya, N. Venkataramanayya, and de A. Wijesekhara O. H.

IRANIAN SECTION

PRESIDENTIAL ADDRESS

By

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Delegates, Members, and Friends,

At the very outset I express my sense of gratitude due to the authorities of the All-India Oriental Conference for electing me President of the Iranian Section of this 19th session of the Conference, and I thank you also for your kind co-operation.

SEVERE BLOW TO THE IRANIAN STUDIES

During the recent years the cruel, cold hand of death dealt deadly blows, and snatched away from our midst eminent Iranists. We hereby regret the sad passing away of the under-mentioned Iranian scholars :

(1) Ervad Bamnaji Nassarvanji Dhabhar M. A. (died 2nd December 1952).

(2) Ervad Rustom Dinshah Dastur Meherjirana (died 23rd July 1952).

(3) Professor Jehangir Cawasji Tavadia, M. A., Ph. D. (died 4th July 1955).

(4) Dr. Irach Jehangir Sorabji Taraporevala, B. A., Ph. D. Bar-at-law, (died 15th January 1956).

(5) Shams-ul-Ullema Dastur Dr. Maneckji Nassarvanji Dhalla M. A., Ph. D. (died 25th May 1956).

(6) Dr. Maneckji Daver M. A., Ph. D. (died 21st May 1957).

We are deeply indebated to these erudite scholars for their selfless and devoted life-long services to the cause of Iranian studies and advancement of learning.

May Almighty Ahura Mazda grant these noble souls 'the Best State of Existence of the Blessed, respledent and full of bliss'.

ON SOME RECENT IRANIN STUDIES

Since we met last in conference at Annamalainagar in 1955, a number of Iranian scholars in the east and the west has rendered, as usual, valuable and selfless services in the field of Iranian studies. Reflections on some of their important works would not be, I think, out of place here.

I. POSTHUMOUS WORKS OF LATE Mr. B. T. ANKLESARIA.

In my presidential address to the Iranian Section of the XIII All-India Oriental Conference, held at Nagpur in October 1945, I had observed that some of the important and learned works of the late Mr. Anklesaria had unfortunately remained unpublished, and had expressed a hope that

these would be published as soon as possible. Since then, it is gratifying to note that his learned work entitled '*Zand-i Jvit-Dev-Dat*' was published by the K. R. Cama Oriental Institute in 1949 under the able guidance of Professor D. D. Kapadia. In 1953 the Rahnuma-i Mazdayasnan Sabhā published his another important work : *The Holy Gathas of Zarathushtra Transliteration and Translation in English with Prologues*. Again in 1956 the Rahnuma-i Mazdyasnan Sabhā published his scholarly work : *Zand Akāsih*, in which late Mr. Anklesaria has given transcription and translation of greater version of the *Bundahiśn*.

It is a matter of great satisfaction that Mrs. B. T. Anklesaria has recently published her illustrious husband's another learned work : *Zand-i Vohuman Yasn and Two Pahlavi Fragments with Text, Transliteration, and Translation in English*, Bombay, 1957. This learned work is a valuable addition to the scanty list of the Pahlavi text books for use by college students preparing themselves for the degree examinations of the University of Bombay. This book, it should be acknowledged, is indispensable to the students of the Pahlavi language and literature and it will indeed provide a very interesting reading even to the general readers interested in Iranian literature.

As Dr. J. M. Unvala observes in his Preface to this book, this work was perpared and printed as early as in 1919 ; but it is a matter of regret that it was not destined to see the light of the day till 1957. It is a well known fact that the late Mr. Anklesaria prepared all his works with meticulous care. He has similarly taken great pains in preparing this work also very carefully and accurately. Not only that the manuscripts are carefully collated, and the text is critically edited but the minutest details too are given in the collation notes. His translation is strictly literal, and yet it brings out the exact sense of the orginal, for the benefit of the students of the Pahlavi language.

Dr. E. W. West had published in 1880 his translation of the Bahman Yasht (as the text is generally known) in the Sacred Books of the East Vol. V. Dr. West had to rely on only one manuscript, namely K 20, which was accessible to him. In 1899, Dastur Kaikobad Adarbad Dastur Nosherwan published his manuscript DH of the Zand-i Vohuman Yasht in the photo-zinco facsimile edition, with transliteration into English and Gujarati and translation into Gujarati. In this way the former edition, and translations of the Pahlavi text were based on either one or the other of the two extant independent manuscripts. But the late Mr. Anklesaria's work is based on these two independent Pahlavi manuscripts, namely K 20 and DH. Both these manuscripts descend from the common source as both are equally defective at certain points, and both correct and supplement each other. The Pahlavi text prepared and edited in this work by the late Mr. Anklesaria is, therefore, nearer the original, and translation more reliable.

The Zand-i Vohuman Yasn, or the Bahman Yasth as it is generally known, has been very popular with the Zoroastrians. Its Pazand version is found in a number of manuscripts ; and it is included also in the Persian Rivayats. We find so many Gujarati versions also.

It is indeed a matter of regret that Anklesaria's translation is not accompanied by notes or explanations.

The two Pahlavi fragments (from the manuscript DH) on (1) Ahrman's utterences, and (2) the Gatha Hymns recited for the departed are very interesting.

At present we recite the seven chapters of the Ahunavaiti Ghatha as the Gāhsārnā recitation of the Gathas near the dead body of a Zoroastrian just before it is taken out of the house to be consigned to the tower of silence ; and it is so enjoined in the Persian Rivayets. But the Pahlavi fragment in the present work shows that at one time in Iran, particularly in Kerman where the manuscript was written, the four chapters of the Ushtavaiti Ghata were recited as the Gāhsārnā. This custom of reciting the Ushtaviti Ghata as Gāhsārnā may have its origin in the Avesta Hadokht Nask II 2, 4, 6. This again reminds us of our old custom, which is now fallen into disuse particularly in Bombay. It is our old custom (still observed in small villages and cities of Gujarat) of reciting the first stanza of the first chapter of the Ushtavaiti Gatha (Yas. 43.1, the refrain recurring at the end of each chapter of the Ushtavaiti Gatha) just after the last *kushti* is performed on behalf of the departed Zoroastrian and just before the *sachkār* is performed and the body is laid in the *kash*. This custom also has its origin in the Avesta Hadokhat Nask II. 2, 4, 6.

II. PROFESSOR H. F. J. JUNKER ON THE PAHLAVI FRAHANG.

Professor Heinrich F. J. Junker published *Das Frahang ī Pahlavīk in zeichengāmasser Anordnung* (Leipzig, 1955). In this book Junker has arranged the Pahlavi words of the Frahang according to the symbols of the Pahlavi alphabet. In his former edition of the *Frahang ī Pahlavik* (Heidelberg, 1912) Junker had not explained the Semitic words employed as ideograms. In the recent publication he has explained the ideograms and pseudo-ideograms (*i. e.* Iranian words in uncommon or archaic orthography) with readings of their Iranian equivalents and their meanings. A table showing 13 basic symbols of the Pahlavi alphabet and combination of each of the symbols with other has been given. He also gives a glossary, arranged in alphabetical order, of the Iranian words in transcription occurring in the Frahang.

In his former edition of the Frahang he gave what he calls 'traditional readings' of the ideograms and pseudo-ideograms. In connection with these so-called 'traditional readings' it may here be pointed out that these 'readings' are not based on phonetic values of letter, but on shape of the letters. In other words these 'traditional readings' suggest only orthography of the Pahlavi words irrespective of the phonetic values of the letters of the Pahlavi words. The same principle is employed in case of the Iranian words also. This can be illustrated by the following examples :

(1) Phl. Nywk the traditional readings given by Junker (p. 75) : 'n(a) dv(a)k, adūk, nadok'. We know that this is a very common Pahlavi word *nevak*, and it is correctly in Pazand ; *nə̄k* (*Mēnōk i Xrat*, ed. T. D. Anklesaria p. 17.9,18). It is evident that the traditional readings represent only the spelling, the letters of the alphabet. In case of 'adūk' the initialw is wrongly read Persian *aleph*.

(2) Phl. Ywdan tr. readings : jūdan, jodan' (p. 78). But Pazand correctly reads *yūan* (*Mēnōk* p. 24.5, 15).

(3) Phl. Dyndal tr. reading : 'swdār, sūdār, svdār, sndār, sūoār, (p. 79). But Pazand correcly reads *sālār* (*Mēnōk* p. 9.6, 16).

(4) Phl. Anndynd tr. readings 'xunsand, honasənd, hunsanț' (p. 89). Pazand correctly reads *xvarsand* (*Mēnōk* p. 115.2, 12).

According to this general principle the so called 'traditional readings' indicate only the orthographical signs or shapes of the Pahlavi letters irrespective of their phonetic values.

A somewhat similar system was adopted by Professor Bartholomae in his grand and superb *Altiranisches Worterbuch* to indicate orthographical signs of the obscure Pahlavi words. In this system a Pahlavi letter was represented by a particular letter of the Roman alphabet, irrespective of the phonetic value or values of the Pahlavi letter.

Most of the letters of the Pahlaviet alphabet being polyphonous their arrangement in a particular order was a vexed problem for decades. In the original text of the Frahang the words are arranged subjectwise, *i. e.* the words pertaining to a particular subject are grouped together in a chapter. As early as in 1869 Dastur Erachji Sohrabji Meherjirana arranged the Pahlavi words occurring in the Frahang in order of the Sanskrit alphabet. But on account of polyphonous character of the Pahlavi letters this arrangement was not found convenient.

Professor Junker arranges the Pahlavi words according to the shape of the Pahlavi letters. Professor H. S. Nyberg evolves a new system (*Hilfsbuck des Pehlavi* I Uppasla 1928). A different system has been evolved by Professor D. D. Kapadia in his monumental work *Glossary of Pahlavi Vendidad* (Bombay 1953). This system is based on 14 fundamental or basic characters of the Pahlavi alphabet. Professor Kapadia gives a table showing the order of these basic characters in which the words are arranged, and combination of each character with the other.

III. PROFESSOR MENASCE ON PREPARATION OF A PAHLAVI DICTIONARY.

In the section of Iranian and allied studies of the 24th International Congress of Orientalists held at Munich in August 1957, Professor Jean de Menasce of Paris presented a paper. Professor Menasce gives a preliminary plan for preparing a Pahlavi dictionary. According to this plan the proposed Pahlavi dictionary should be an international project, and should be prepared by a team of scholars. He proposes to divide the work into two parts : (1) Linguistic Part, entirely in Latin type ; and (2) the Graphic Part.

For the arrangement of the Pahlavi words he proposes to adopt the system evolved by Professor Nyberg. According to this system the compound letters are resolved to simple signs, and to each of these signs a Roman letter is assigned irrespective of its phonetic value. In this way the Pahlavi letters are divested of their ambiguous and polyphonous character, and then the Pahlavi words are arranged in a fixed order.

A common system of transcription, generally agreeable and acceptable to all scholars, is a very difficult and knotty problem. Regarding this Professor Menasce observes :

> "It has to be admitted that no system can satisfy the requisites of phonetics, etymology, and original script. Any system is merely a compromise ; the main thing is that it should be efficient and coherent, and not too expensive to print.

"At present, Pahlavi is transcribed in two manners ; one respecting primarily the simplified historical script ; the other tending to express a reconstructed phonetic state. The latter has a disadvantage which is to restore the graphic aspect of the word. The former does not take into consideration the phonetic state ; but the linguist constantly meets with archaic and obsolescent spellings and it might be better to present Pahlavi material under its attested graphic form than to put forward a reading which would not always be accepted by all".

"This has led Professor Lentz to propose a new system of romanization (which will have repercussions on the alphabetical order) respecting the *scriptio defectiva* common to most Semitic scripts including Pahlavi; this method has been adopted for the publication of the Turfan texts."

It may be stated here that the method of transcription adopted by Professor Lentz for the publication of the Turfan texts presupposes knowledge of other Iranian languages ; it is, therefore, meant for specialists. If the same method is adopted for the proposed Pahlavi dictionary, as Professor Menasce suggests, it would not be suitable. The proposed Pahlavi dictionary should be useful to the specialists as well as to the beginners. This method of representing letters without vocalization will not be helpful to the beginners.

I think it would be suitable if both these systems are employed. These two systems of transcription may be given suitable names and both may be employed in the proposed dictionary. Examples are given below :

(1)	:krtn	kartan	(A.), karδan (S.)
(2)	: 'twr	ātur	(A.), āδur (S.)
(3)	: yyzt	yazat	(A.), yazaδ (S.)
(4)	: yyzd'n	yazatān	(A.), yazaδān (S.)

In these instances 'A' stands for 'Arsacide'. and indicates older pronunciation of the Arsacide times ; and "S. stands for 'Sasanian', and indicates later pronunciation of the Sasanian times.

On the whole the preliminary plan presented by Professor Menasce is practicable and commendable. It is a matter of satisfaction that the International Congress of Orientalists has appointed a committee to explore the possibilities of carrying out this plan by international co-operation.

For evident reasons it is necessary that this work should be printed and published in Europe. But the cost of preparing and printing this work will, no doubt, be very heavy. In the present circumstances, I think, it is not possible for any single institution to undertake this work involving heavy expenses. But, I think, by generous co-operation of various instiutions and charity trusts, in Bombay as well as in Europe, it would not be impossib'e to carry out this grand project.

IV. PROFESSOR R. C. ZAEHNER ON ZURVĀN

In the Sasanian times there were various religious sects in Iran. Very little has been known about them. One of these sects was the sect of the

Zervanites, who believed that Zurvân (or God of Time) created Ohrmazd and Ahrman. Of course, these sects had no connection with orthodox Zoroastrianism of the Sasanian times and the beliefs of the people belonging to these sects must not be mixed up with beliefs of the orthodox Zoroastrian religion.

A MONUMENTAL WORK

Professor R. C. Zaehner of Oxford has made special study of Zervanism. It appears that he has made Zervanism a special subject of his studies. After more than 20 years of patient studies he published his monumental work *Zurvān A Zoroastrian Dilemma* (Oxford 1955).

Professor Zaehner has taken great pains for methodically collecting in one volume all available evidences from varied sources, for carefully editing, transcribing, translating, and annotating a large number of texts—including a number of Pahlavi texts of difficult nature, and for critically and scientifically analysing them. He has indeed rendered valuble services by preparing and publishing this laborious and monumental work, and we are indebted to him for the same.

Professor Zaehner remarks (p. 7) :

"Under the Parthian overlords this religion (Zoroastriaısnm) would appear to have sunk very low, and information concerning its fortunes is exceedingly scant. There would appear to have been no one belief which could lay claim to orthodoxy among the many shades of Iranian religion that must have been current. There can, however, be little doubt that during the Seleucid and Parthian epochs Hellenistic influences made themselves felt which may even then have penetraten into the Zoroastrian religion itself."

This explains the origin and existence of various religious sects in early Sasanian times.

For the Zervanite beliefs Professor Zaehner has to rely mainly on the Armenian and the Syriac writers, and on Iranian sources of 'very late date', namely *Ulemā-ı-Islām* and Šahristānī (p. 54). These sources, as Professor Zaehner points out, are inconsistent and even contradictory on some import ant points (p. 55). In connection with these Armenian and Syriac sources Professor W. B. Henning remarks (*Zoroaster* p. 50) :

"These foreign sources, chiefly Syrian and Armenian Christian writers, are undeniably hostile witnesses. The doctrines they attribute to the Zervanists are often little short of outrageous."

ZERVANISM AND ZOROASTRIANISM

According to the Zervanite belief, good and evil come from Zurvān i. e. Time. In other words, according to this belief, Zurvān is the Supreme Being, the creator and father of Ohrmazd and Ahrman, representing respectively good and evil. Zervānism is the religion of materialism, extreme pessimism and fatalism.

In the Avesta *zrvan*-is the yazata presiding over time. The word is also used in the general sense of 'time, particular period of time'. The Av.

words *zrvānaakarana-* (lit. 'endless time') refer to eternity pertaining to the spiritual world, and also the deity presiding over the same. Av. *zravāna-dareγō-xv aδāta-* (lit. time following the heavenly law for a long time') refer to the limited time pertaining to the material world ; and the material creations are subject to this limit time. It is also the deity presiding over the same. There is not a trace or hint of the later Zervanite belief in the Avesta.

It has been pointed out that some of the Pahlavi books—particularly the *Bundahišn*, the *Menok i Xrat*, and the writings of Zātspram—are influenced by Zervanism ; still nowhere even in the Pahlavi literature Zurvān is regarded as the creator and father of Ohrmazd and Ahriman. Professor Zaehner remarks (p. 26) :

> "Here (in the Pahlavi books) again we are confronted with a religion that knows nothing of Zurvān either as a supreme god or as the father of Ohrmazd and Ahriman."

From this it is quite evident that if one finds the word *zurvān* or *zamān* in a Pahlavi passage, one must not jump to the conclusion that the passage contains Zervanite belief.

ORIGIN OF ZERVANISM

Regarding origin of Zervanism we may again quote Professor Henning (*Zoroaster* p. 49) :

> "To my mind there is no doubt that Zervanism, with its speculation on Time, its apparatus of numbers, and the idea of the world-year, is the outcome of contact between Zoroastrianism and the Babylonian civilization. It orginated in the second half of the Achaemenian period."

SOME OF PROFESSOR ZAEHNER'S CONCLUSIONS ARE NOT ACCEPTABLE

It must be borne in mind that in any work of this nature there must inevitably be differences of opinion. It appears that on many important points and fundamental issues Prosfessor Zaehner has hastily drawn his conclusions, and they are based on no solid grounds. This has been pointed out by Miss Mary Boyce in her article 'Some Reflections on Zurvanism' (*BSOAS*. XIX Part ii (1957) pp. 304-316). Reflections on some more unacceptable conclusions arrived at by Professor Zaehner are offered in the lines that follow.

(i) THE MUCH-DISCUSSED DENKART-PASSAGE

Regarding the much discussed passage of the *Denkart* (Madan 829.1-5) it has been pointed out that this passage is a polemic against the Zervanites (Zaehner pp. 26, 80, 149, 429-30). But Professor Zaehner's explanation that Av. *ərəš*)Yas, 30.3) is turned to Ariś (Ars) dev is not satisfactory In the Pahlavi Yasna the word is correctly translated *rāst* ; and we may explain the passage in a different way.

It has been pointed out that the Zervanites might have wrongly quoted the Gāθic stanza (Yas, 30.3) in support of their belief misinterpreting the stanza. It appears that in the Denkart-passage Aris dēv is made to stand

for the Zervanites, and what follows seems to be a quotation from the teachings of the Zervanites, as attested by the Manichaean and the Syriac writers (Zaehner pp. 428-9, 431-2). The introductory words in the Denkart-passage are :

haċ gōwiśn ī zartuśt apar drāyiśn ī arś dev ō martomān

'About the cry of the demon Ars to mankind from (i.e. quoting) the saying of Zartust.'

Normally while quoting the Gāθic text the words *haċ gōwiśn ī zartuśt* are never used in the summary account of the Nasks given in the Dēnkart. According to the above introductory words specially used here, the author wants to point out that the Gāθic stanza (Yas. 30.3) is misinterpreted by the Zervanites (Ar dev) to suit their purpose. In this passage the author quotes the teaching of the Zervanites which is based on misinterpretation of Yas. 30.3. In the Pahlavi literature Arś or Ariś (k) dev is the demon of envy, and represents Av. *araska-* (Yas. 9.5), Av. *rəma-* (Yas. 29.1 ; 48.7), Av. *ərəši-* (Yas. 31.5), Av. *rāma-* (Yas. 49.4). But Arś or Ariś dev is also the demon of falsehood ('most lying of the demons'—Zaehner p. 31). Hence it appears that this demon of falsehood is made to represent the Zervanites who are misinterpreting the Gāθic stanza to suit their purpose.

(ii) AV. *xᵛaδāta-*: 'FOLLOWING THE HEAVENLY LAW.'

Professor Zaehner explains Av. *xᵛaδāta-*: 'self-create' or' following its own law,' and remarks (pp. 202-3) :

> "The compound *darəγō-x xᵛaδāta-* 'following its own law for a long time' is only used of Zurvān and Vayu (Vāy). The epithets are interesting as showing that, even at the time of the compilation of the later Avesta, Time and Space were regarded as independent entities, following their own law and, therefore, not subject to Ohrmazd."

For Av. *xᵛaδāta-* Bartholomae gives a secondary meaning : 'unvergänglich', and he rejects 'self-create,' for which he suggests **xvatōdāta-* **xvatāda*: 'aus sich geschaffen' (*Altir. Wb.* 1862). In connection with the lights in the *Vara* of Yima it is stated (Vidēvdāt 2.40) :

xᵛaδātaċa raoċā stiδātaċa

Here *xᵛaδāta-* is used in antithesis of Av. *stiδāta-*: 'following the wordly law', and thereafter in the Vidēvadāt it is stated : 'Once (in the year) one verily sees the stars, the moon and the sun setting and rising'. Again in the Pahlavi version of this passage of the Vidēvdāt the following sentence is quoted from an unknown Avesta text to explain *xᵛδātaċa raocā* :

vispa anaγra raoċā usċa usraoċayei (*n*) ti : 'All endless lights shine above'.

Hence Av. *xᵛaδāta-*: 'following the heavenly law, subject to the heavenly law', as opposed to *stiδāta-*: 'following the worldly law.' Av, *xva-*in *xvaδāta-* may, therefore, be connected with Skt. *kha* 'the sun', *kha* 'vacuity, empty space, air, ether, sky, heaven' (O. Monier-Williams, *Sanskrit Dictionary* p. 334). In this connection cf. also Av. *xᵛan-*, *xəng* 'the sun', Av. *xvaēna-* 'glowing, blazing' (*Altir. Wb.* 1861, 1864, 1880).

We can, therefore, argue that Time and Space, qualified by Av. *xvaδāta-*, are the creations subject to special heavenly law, and they are *not*

'independent entities.........not subject to Ohrmazd,' as Professor Zaehner explains.

(iii) TIME AND DEATH

Professor Zaehner wants to show that in the Zoroastrian Pahlavi literature *zurvān, zamān* ('Time') is identical with Death (pp. 239ff.) But there is no conclusive evidence to prove this. Av. *zrvan-* means also 'time, particular period of time'. Phl. *zurvān* is used also for 'old age'; and this has been admitted by Zaehner (*BSOAS*. XVII p. 233). It is true, Phl. *zamān* is associated with death; but this does not prove the existence of the Zervanite belief in Pahlavi. Miss Boyce rightly remarks (*BSOAS*. XIX p. 312):

"Phrases occur, the world over, associating relentless time with death, but one would not argue from them to the *identity* of gods controlling the two."

In connection with these remarks of Miss Boyce, we may recall Skt. *kāla* (which word translates Phl. *zamān*, Av. *zrvan-*). Monir-Williams thus explains the word (*Sanskrit Dictionary* p. 278):

"*kāla* : a fixed or right point of time, a space of time, time (in general) ....the proper time or season.........death by age, time (as leading to events, the causes of which are imperceptible to the mind of man), destiny, fate ;.........time (as destroying all things), death, time of death (often personified and represented with the attributes of Yama, regent of dead, or even identified with him),"

(iv) TIME, FIRMAMENT, AND DESTINY

Professor Zaehner wants to indentify Time also with Firmament, and with Destiny, as depicted in the Pahlavi books; and in this identification he sees the Zervanite beliefs (pp. 111ff, 127, 161, 254ff.). Here again Professor Zaehner is not on sure grounds. What he could show is this that according to the Pahlavi books time is associated with firmament and also with destiny. In connection with this also we may recall the remarks made by Miss Boyce, and also Skt. *kāla*.

Computation of time is based on movements of the heavenly bodies in the firmament; and thus time is connected with the firmament. Similarly, according to the basic astrological theory, the heavenly bodies in the firmament exert influence on human beings, and thus affect human destiny. These are simple and common ideas, beliefs, and theories widely extended in the world; and they must not be tinged with the Zervanite colours.

(v) 'THE THREE CREATORS'.

In the Zoroastrian month the 1st, 8th, 15th, and 23rd days are dedicated to the Creator Ahura Mazda. In Pahlavi the last three days are known as *daδv*, later *daì*)Av. *daδvarəh-* the creator'). Hence Professor Nyberg, and following him, also Professor Zaehner want to show that with Ahura Mazda there are other 'three creators, *daδvs*, (Zaehner pp. 196, 218). Professor Zaehner notes approvingly (p. 196):

"With commendable insight this scholar (Nyberg) recognized that these 'creators' or *daδvs*, though identified with Ohrmazd in the Avestan *Sīhroćak*, nevertheless concealed other deities which later orthodoxy deemed it desirable to suppress."

Professor Nyberg identifies these three 'concealed' deities with Ātur, Mihr, and Dēn. He believes that Zervanism is of Iranian origin, and it is pre-Zoroastrian. Hence the above words, from his view-point, are explicable if it is proved that Atur, Mihr, and Dēn are connected with Zervanism. But I do not understand how Professor Zaehner (who believes Zervanism to be post-Zoroastrian and non-Iranian—p. 5) can accept and approve these words. If the three *daδvs* are identified in the Avesta with Ahura, Mazda, then what is there to be suppressed ? Again, in the Avesta and the Pahlavi books Atur, Mihr, and Dēn play a prominent part. How can we say, then, that 'later orthodoxy deemed it desirable to suppress these deities,' namely Ātur, Mihr, and Dēn ?

Again, Professor Zaehner notes (pp. 196-97) :

"The Avestan *sīh-rōcak* repeats the same formula on three occasions when the *Daδvs* appear, yet gives no hint as to what deity might be concealing itself behind the colourless *Daδv*."

If, as said above, *Daδvs* are indentified with Ahura Mazda, then how can we say that they are 'colourless' ? Far from being 'colourless', these *Daδvs* are expressly stated to be Ahura Mazda in the Avesta. The *Sīhrōćak* and also Yas. 16, 4, 5, 6 expressly state that *Daδv* in each case is *daδvårəhəm ahurəm mazdām*.

As said above, Profrssor Nyberg identifies three *Daδvs* with Atur, Mihr, and Dēn ; and he divides 30 days of the Zoroastrian month into 4 sections, each section beginning with Ohrmazd, Ātur, Mihr, and Dēn respectively. These divisions are not satisfactory, and they are not acceptable to Professor Zaehner also (p. 196). On the strength of a passage found in the greater version of the Bundahisn, Professor Zaehner seeks to identify these three *Daδvs* with Space, Religion, and Time.

Simple explanation of the three *Daδvs* is this that 30 days of Zoroastrian month are divided into 4 weeks : (1) from the 1st day to the 7th day ; (2) from the 8th to the 14th ; (3) from the 15th to the 22nd ; and (4) from the 23rd to the 30th. The first two weeks have 7 days each and the last two 8 days each. The first day of each week is dedicated to the Creator (*Daδv*) Ahura Mazda. A critic may point out that the 1st day is called Ohrmazd, and the others *Daδv*. This is to be explained in the light of the expressions used in the Avesta :

For Ahura Mazda : Ohrmazd :

(a) *ahurəm mazdām aśavanəm.........huδåŋhəm mazištəm pazatem.........dātārəm vohiunām dāmānām*...(Yas. 16. 1)

(b) *ahurahe mazdå raevatō xᵛarənaŋhatō*.........(Sīhroćak I. 1).

(c) *ahurəm mazdām raevantəm xᵛarənaŋuhantəm*... (Sīh-rōćok II. 1.)

II. For three *Daδvs* :

(a) *daδvå̊ŋhəm ahurəm mazdām*...(Yas. 16.4,5,6).

(b) *daθušō ahurahe mazdå̊*...(Sih-ročak I. 8,15,23).

(c) *daδvå̊ŋhəm ahurəm mazdām*...Sih-ročak II. 8,15,23).

In the above Avesta texts 30 deities presiding over 30 days of the month are ennumerated ; and each is named in Pahlavi according to the initial words of the name mentioned in the above texts. Accordingly, the 1st day, dedicated to Ahura Mazda, is named Ahura Mazda, Ohrmazd ; and each of the 1st days (dedicated to Ahura Mazda of the other three weeks (namely the 8th, 15th, and 23rd of the month) is named *Daδv, Dae*.

V. PROFESSOR BAILEY ON AVESTA WORDS.

Professor H. W. Bailey explains various obscure Av. words in the light of Modern Iranian dialects (*BSOAS*. XIX pp. 49-57). Av. *haδānaēpatā*— is traditionally identified with pomegranate tree, and Professor Bailey quotes from New Iranian dialects in support of this identification. With Av. *hapərəsi* (name of a tree, Yt. 14.55) Professor Bailey compares Balóči *apūrs*, Šuynī *hambaśc* Persian-Arabic *awiras* : 'juniper', NPers. *burs* 'juniper berries', NPers. *awirs* 'mountain cypress'.

But Professor Bailey's explanation of Av. *nəməδkā-* (name of a tree, Yt. 14.55), Av. *nəmata-* 'felt', and Phl.—Pers. *namak* 'salt' is very ingenious and interesting. Recalling Ossetic *nimätk'u*. Professor Bailey identifies Av. *nəməδkā*—with 'sorbus tree, service tree.' For Av. *nəmata*-Phl. *namat* 'felt', Professor Bailey quotes Sogd. *nmt*, Khotanese *namata*, Ababic *nṃṭ*, NPers. *namad*. For Phl.—Pers. *namak* 'salt', Professor Bailey quotes from Middle and New Iranian languages.

According to Professor Bailey these three words for 'sorbus', 'felt', and 'salt' of widely different meanings might be traced to the one source ; and they might have the common basic form *namat*, Iranian **namata-* 'beaten', past participle passive from the root *nam*-'to beat' attested in Ossetic. Felt, according to Professor Bailey, is made by beating, and the basis of the Germanic word for 'felt' is the same. Hence **namataka-* beaten' is used for 'felt'. Similarly, Professor Bailey points out, 'the second result of beating is the production of small grains or powder, and we may have an epithet **namataka*—'beaten' i. e. 'grains' to mean 'salt'. Professor Bailey further argues that 'the mealy tree (sorbus, service tree) is named from the flour-like powder on the leaves. Hence **namataka-*, *namatka-* suitably refer to the 'flour-like' appearance of the *nimätk'u* 'sorbus'."

In support of this simentic change Professor Bailey quotes OInd. *cūrna*—'powdered' used for 'powder' ; OInd, *śarkarā-* 'gravel, small stone' for 'sugar', also attested in Iranian languages : Khotanese *śakara*, Sogdian *śkkry* 'sugar'. He also quotes root *xr*-'to ground' attested in Indian dialects ; from which we have Skt. *aṭṭa-*, Hindi *āṭā* also Khotanese *āḍa-*, NPers. *ārd* 'ground' used for 'flour'. To this we may add Av. *aśa-*, ‡*arta-* 'gemahlen, vom Getreide' (*Altir. Wb.* 239); Phl. *artāk, ārtan, ārt* (*Frahang ī Pahlavık* IV. 3; XIX 4). We have also Yaγnobi *ārta* 'flour', *ārta kun* 'to grind', *yav ārta* 'barly-flour'. γ*antum ārta* 'wheat flour' (Benveniste, *JA*. 1955 p. 145).

ON OIR ROOT *MAEZ- 'TO THROW'

On the basis of Iranian (Khotanese) *miṣṣa*, Indian *bīja*, Professor Bailey postulates an OIr. root **maez-* 'to throw, to scatter', hence to sow seed,

to grow seed' (*BSOAS*. XVIII pp. 32-42). With the same root he connectes the following Av. words :

(1) Av. *mizən* (Yas. 44.20) : 'they sow seed' ;
(2) Av. *mišti* (Yt. 5.120 ; 7.4) : 'with sowing of seed' :
(3) Av. *mištim* (Yas. 52.1) : 'promoting the seed sowing'.

I think, with the same root, postulated by Bailey, we may connect Av. [1]*maēz-* 'to urinate' (*Altir. Wb.* 1108). The word for 'to throw' is used in the sense of 'to throw water, to urinate'.

The derivatives of the same root are Av. *maēγa-* 'cloud' and Av. *maēkant-* 'springing forth'. For the latter word Professor Bartholomae postulates a root **maik-* 'to spring forth' (*Altir. Wb.* 1104), which must be same as [1]*maēz-* (Bartholomae) and **maēz-* (Bailey). In connection with this Bartholomae recalls NPers. *makīdan, mazīadan* 'to nourish, to taste'. In the Pahlavi version Av. *maēkant-* is explained by the gloss :

pašanj ī pa urvar ēstēt mēzvan (Vd. 13.37) 'sap that stands in the tree moisture (or liquid)'.

We have Av. *maēγa-* (Vd. 13.37 ; 15.6). Bartholomae's 'Grubb, Kuhle' (*Altir. Wb.* 1105) is evidently a guess work based on the context. I think this word also is a derivative of the same root, and it would mean 'a spring, a revulet'. Its Pahlavi translations Vd. 13.37γ and a transcript, Vd. 15.6 also belong to the same root. The former Pahlavi word is variously written : Phl, Yas. 38.3; Vd. 13.37γ (Wd. 38) 15.6. I think the last form is correct, and it is correctly read by Professor Kapadia *mizvān, mēzvan* (*Gl. Phl. Vd.* p. 413) The Pahlavi word is also used in the sense of 'vapour fog, mist', as pointed out by Ervad Dhabhar (*Phl. yas. Gl.* p. 157).

Pahlavi translation of Av. *mišti* (Ny. 3. 6 ; Yt. 7.4) is [1]*mēšak*, and the same Phl. word is used to explain Av. *havapaŋh-* (Yas. 38. 3) and in the gloss it is further explained as *nam andar tan* ; 'moisture in the body'. Hence Bailey notes that here (and also in *Gr. Bund.* 89-90) the Pahlavi word *mēšak* is used for 'liquid'. But the same Pahlavi word is used to translate also Av. *maēsman-* (*Vd.* 8.13) and hence Bartholomae (*Altir. Wb.* 1785) and Dhabhar (*Phl. yas. Gl.* p. 162) translate the word : 'urine'.

VI. ON PAHLAVI POETRY

Very little has been known about poetry in Pahlavi. But it is now conceded that there were in existence poetic compositions in Pahlavi. In early thirties Professor Benveniste pointed out that the Pahlavi texts of *Ayātkār ī Zarērān, Draxt ī Asūrik*, and *A Zand ī Vohuman Yasn* contained poetic pieces (*JA.* 1930 and 1932). In 1950 Professor Henning brought to light another piece of poetry contained in the Handarz text (*Phl. Texts*, ed. Jamaspasana p. 54—Henning *BSOAS.* 1950 pp. 641-648). In the same year Professor Tavadia discovered poetic composition in one more Pahlavi text known as *Hēm u Xrat ī Farroxv Mart* (Jamaspasana *Phl. Texts* pp. 162-67— Tavadia *Indo-Iranian Studies* I pp. 86-95). Tavadia points out that the *Draxtī Asūrik* can be scanned in eleven-syllable lines. For the Handarz literature he suggests eight-syllable lines, and remarks that this is 'the most primitive Indo-Iranian verse-form known to us from the Yashts and similar pieces of the Avesta' (p. 87). Recently Professor Tavadia in his article—

regretably perhaps his last article—'A Rhymed Ballad in Pahlavi' pointed out that the Pahlai text of *Sāh Varhrān ī Varčāvand* (*Phl. Texts* pp. 160-161) also is written in verse-form (Tavadia *JRAS.* 1955, pp. 29-36).

These instances show that there must be some more pieces in verse-form which are lying unrecognized in the Pahlavi texts. Further, we have Middle Persian and Middle Parthian Manichaean works in verse-form. This shows that prosody and poetic compositions were not unknown in Middle Iranian languages.

Recently Miss Mary Boyce has written an illuminating article on 'Parthian *Gōsān* and Iranian Minstrel Tradition' (*JRAS.* 1957 pp. 10-45), which throws important light on this subject. On the authority of Professor Henning she says that Persian *gōsān* ('minstrel, singer, story-teller') occurs in an unpublished Manichaean Parthian text, written probably in the 4th or 5th century. She further points out that the word occurs also in Armenian translation of the Bible. According to another Armenian work the groups of *gusans* included 'drummers, pipers, lyrists, and trumpeters'. The word is used as a loan word in Georgian in the sense of 'singer', and in Mandean in the original sense of 'a minstrel-poet' (Boyce pp. 15, 17). Miss Boyce thus sums up the activities of the *gōsāns* (pp. 17-18) :

> "The cumulative evidence suggests that the *gōsāns* played a considerable part in the life of the Parthians and their neighbours, down to late in the Sasanian epoch : entertainer of king and commoner, present at the graveside and at the feast ; eulogist, satirist, story-teller, musician ; recorder of the past achievements, and commentator if his own times."

According to Miss Boyce (p. 18) *Yādgār ī Zarērān*, *Shāhanāme*, and *Vis u Rāmīn* are the survivals of the works of *gōsāns*. Miss Boyce further points out that writings in verse-form existed in Avesta ; and that professional and non-professional Iranian minstrelsy existed in ancient Iran from the Median and Achaemenian times to the Sasanian and post-Sasanian times (pp. 19-27) With Professor Benveniste she concludes that in ancient Iran there existed 'a vast poetic current', flowing from Median times down to the end of the Sasanian period. But the Iranian poetic current disppeared after the downfall of the Sasanian empire because Iranian poetry remained oral till that time. Miss Boyce further remarks (p. 32) :

> "Yet during this dark period (300 years after the downfall of the Sasanian empire) the old poetry seems to have vanished so completely that thereafter its very existence came to be in doubt."

Miss Boyce quotes a Greek writer, Athenaeus, who, on the authority of Dinon, refers to "the Median minstrel Angares 'the most distingushed of the singers', who was invited by king Astyages". Is 'Angares' a proper noun or a common noun ? It is interesting to consider whether this 'Angares' has any connection with Professor Bailey's explanaion of Av. *ānman-*. Explaning this Avesta word, Professor Bailey recalls OInd. *angiras-* originally 'the singer' from the verbal base *ang-* 'to tell' celebrate, sing, make poems' ; Ṛgvedic *āngūṣá-* 'song' (Bailey *BSOAS.* XVIII p. 36 fnote 3). And can we not connect Parthran *gōsān* with the verbal base *ang-* and the words derived therefrom ?

VII. DR. J. M. UNVALA ON SUBJECTS OF VARIED INTEREST

ON SALMĀN PĀK.

Dr. Unvala has published three booklets on the subjects of varied Iranian interest and importance. In 1955 he published *Salmān Pāk* and *Spiritual Beginnings of Iranian Islām,* translated from the French of Professor Louis Massignon of Paris. This is a very interesting and learned study of the historicity of Salmān Pāk, with an appendix on "Unpublished texts on the Extremist sect called 'Salmānīya' or 'Sinīya." and a glossary, based on various sources, of Arabic-Persian words.

GLOSSARY OF OLD PARSI-GUJARATI WORDS

In the same year Dr. Unvala brought out another interesting booklet in Gujarati, containing a glossary of old Parsi-Gujarati words occurring in some of the Avesta and Pahlavi manuscirpts (K10, K17, K19b, K31, and K33) in the University Library of Copenhagen. This booklet explains some uncommon Parsi-Gujarati words, spoken about 3 centuries ago by Parsi priests in India. Since these words occur in the religious texts written by the Parsi priests, it is evident that these words were used only in priestly parlance. The following points may here be noted :

(1) Word No. 103A परत्तकघ (K33) : परोहयु Phl. AygaM The Phl. word is *eyām* (cf. Av. *aiwi-gāma-* 'winter') : 'time, year, season' ; but it is explained bāmdād (Junker, *Frahang ī Phl.* p. 112).

(2) Word No. 123 फाडीऊ (K17) The word was used for 'half a rupee' ; cf. Guj. Shabakosh

(3) Word No. 161 लोह्खंगटीखंग (K19b.). Phl. *xvēn āhan* (Av. *xᵛaēna- ayaŋh-*)· Paz. tr. *xūn āhin* : Skt. tr. टीक्षणलोहेन (T. D. Anklesaria *Mēnōk ī Xrat* ch. 8. 7.). The same Av.-Phl. words occurring in Yas 51.9 are translated into Skt. by उत्तमलोहेन

(4) (P. 17) फरसरत: (K17). One of the 4 or 6 *drōns* in the *Bāj* ceremony. The *drōns* are arranged in the ceremonial tray in such a way that two (out of four) or three (out of six) *drōns* are on the left-hand side and two or three on the right-hand side of the officiating priest. During the recital of the *Bājdharnu* (Yas. 3-8 with adjustments), while pronouncing the word *frasasti* (Yas. 8.1) the officiating priest holds up the *drōn* (which is nearer to him on his right-hand side in the tray) with his right hand—a gesture indicating offering or dedication of the *drōn* ; and hence that particular *drōn* (thus held up while pronouncing *frasasti*) is called *frasast. farsast.* The word is also used in the general sense of *drōn* in priestly parlance.

EXCERPTS FROM REV. FATHER MASSINA'S BOOK

In 1956 Dr. Unvala published another interesting booklet, containing excerpts (in English version) from the Italian book on 'Christianity Buddhism, and Manichaeism in Ancient Asia', by Rev. Father Messina S. J. of Rome. The principal excerpt selected by Dr. Unvala concern history and importance of discovery in Central Asia of a great number of manuscripts appertaining to Christianity, Buddhism, and Manichaeism, and written in various Middle Iranian, Central Asian, and other oriental languages and dialects, some of which were unknown till discovery and decipherment of these manuscripts. Other excerpts concern historical and religious importance. Dr. Unvala has rendered valuable services by making these learned discourses available to the English readers in India,

VIII. PROFESSOR HENNING ON 'SURKH KOTAL' AND BAGHLAN

M. Daniel Schlumberger discovered the ruins of a sanctuary belonging to the Kushan empire, in the eastern part of Bactria. The name of the province in which the ruins are found is not known. Various names have been proposed. It was called 'col rouge' : 'Surkh Kotal.' The sancturary was described as 'Kafir- Qal'e' 'heathens' castle," since these were ruins of a pre-Islamic structure.

Professor Henning gives a short, illuminating note on the name of the province in which the ruins are situated. Professor Henning points out that 'the sancturary lies within the district known to medieval geographers under the name of Baγlān.' Professor Henning further points out that in the inscription in Greek characters pertaining to the sancturary occurs the word *Baγolāngo*, which he regards as 'an older form of the name of *Baγlān* and very probably the ancient name of the sanctuary.' Professor ‡Henning connects the word with Armenian *Bagaran*, from Middle Iranian **bagaδān* ; Sogd. *Bγδd'n'k*, Manichaean Sogd. *Bγδd'nyy*, which, according to Henning, represent Old Iranain **baga-dānaka-* 'temple, altar, sanctuary'. Hence Professor Henning draws inference that the district was called 'the sanctuary', short for 'the province of the sanctuary', after a famous temple or sacred enclosure. Professor Henning adds : "M. Schlumberger's brilliant discovery of *Baγolāngo* (as perhaps we may now be permitted to say instead of *Surkh Kotal*) has taught us where the temple lay to which *Baγlān* owed its name."

Photographs of the ruins, accompanying Schlumberger's article in *Journal Asiatique* 1955 pp. 269-279, show that the ruins are not of ordinary structure ; but they are the ruins of a massive and magnificent structure belonging perhaps to a royal family or to a state. The province, in which such a royal or state sanctuary was situated, may have been named after the sanctuary itself.

IX. OLD PERSIAN YAKĀ 'SISSO'

Old Persian *yakā* is the name of one of the materials used in erecting the palace of Darius at Susa ; but this material was not satisfactorily identified. The word was regarded as the name of some timber ; and it was identified with various kinds of timber.

In *BSOAS* XIX (1957) pp. 317-320 appears an illuminating article on 'Sisso at Susa' by Ilya Gerschevitch. Mr. Gerschevitch has very ably proved that *yakā* in the OP. inscription is 'sisso' *sisam*', Arab *sasim*, *sāsam*, derived from Skt. *śimsapā*. Gerschevitch has made personal acquaintance with *jakā* in Iran, and he says that the local name of the tree is *jag*, *jax*, which is connected with *jaγ* in the Persian lexicons, and that these mod. Iranian word are derived from OP. *yakā*.

X. DISCOVERY OF ARAMAIC DOCUMENTS OF THE ACHAEME NIAN TIMES

In *BSOAS*. XVIII (1956) pp. 184-85 J. B. Segal reviews *Aramaic Documents of the Fifth Century B. C.*, edited by Professor G. R. Driver (Oxford 1954). Segal informs us that these documents were in possession of Dr. L. Borchardt, and subsquently they were purchased by the Bodlean Library The reviewer points out that like the Egyptian Aramaic papyri (edited by

Cowley and others) and the Egyptian Aramaic papyri of the Brooklyn Museum, the Borchardt documents belong to the 5th century B. C. According to Professor Driver the Borchardt documents were probalby written between 411 and 408 B. C. But according to Segal the papyri mainly concern with Judaeo-Armaian colony of Elephantine and Syene, while the Borchardt documents derive from Persia, and they are the letters dispatched to Egypt from the chancery of Arsham, the Persian satrap of Egypt and other officials.

In connection with these documents Segal observes (p. 184) :

"In the Borchardt documents we find little of the Egyptian and none of the Hebrew colouring that distinguishes the Aramaic papyri of Wilbour and others, instead there is predominent Iranian influence both in terminology and idiom. ......They are—as befits documents from Persia—written on leather, and constitute a welcome addition to the very few Aramaic documents inscribed on that material."

This discovery of the ancient documents inscribed on leather throws a ray of light on the later Zoroastrian tradition preserved in the Pahlavi and Persian books. It is recorded in the *Dēnkart* (Madan pp. 411-13), the *Artāk Virāf Nāmak* (ch. I. 1-17), and the *Great Bundahišn*, (p. 214.3ff) that the original Avesta texts were written on cow hides or leather (*gāv-puštīhā*); and that they were in existence during the Achaemenian period, and a copy thereof was deposited in the Royal Treasury and another copy in the Fortress of Writing (see Bailey, *Zor. Problems* pp. 151-56). The Persian *Tansar-Nāme*, written probably between 557 and 570 A. C., also refers to the Zoroastrian religious books written on 12,000 cow hides or leather (*pūst i gāv*), which were burnt by Alexander (Bailey pp. 156-57).

On the use of leather for writing purposes, Herodotus V. 58 (Rawlinson, Vol. III p. 215) notes :

"Paper rolls also were called from of old 'parchments' by the Ionians, because formerly when paper was scarce they used, instead, the skins of sheep and goats—on which material many of the barbarians are even now wont to write."

Regarding this last statement of Herodotus, Rawlinson observes (*ibid.* p. 215 fnote 4) :

"This is a remarkable statement. Among the 'barbarians' alluded to, we may assume the Persians to be included on the authority of Ctesias, who declared that he drew his Persian history 'from the royal parchments' (... ... ... Diod. Sic. ii, 32). But we have (I believe) no distinct evidence of parchment being used at this early date by any other 'barbarous' nation".

On the strength of the discovery of the leather documents of the Achaemenian times and testimony of the occidental writers, we may argue that the custom of writing on hides, leather or parchment was prevalent in the Achaemenian times, and this is in conformity with the Zoroastrian tradition of the Avesta texts having been written on parchment.

XI. A GRAND PROJECT FOR PUBLICATION OF IRANIAN INSCRIPTIONS

With the munificent support of His Imperial Majesty the Shahanshah of Iran, the Imperial Iranian Government, His Highness Mehdi Khuli Hedayat Mokhber Os-Saltaneh, International Council for Philosophy and Humanistic Studies of United Nations Educacational, Scientific, and Cultural Organization, a grand project has been undertaken by an international committee for publication of the Old Persian Inscriptions (Part I), the Inscriptions of the Seleucid and Parthian period and of Eastern Iran and Central Asia (Part II), Pahlavi Inscriptions (Part III), and Persian Inscriptions down to the Beginning of the Safavid period (Part IV), under the general title of 'Corpus Inscriptionum Iranicarum'. The work will consist of text volumes and portfolios of plates. Under this project, the Pahlavi Inscription of Sar-Mashad (Part III, Vol. I, Portfolio 1, Plates I-XXIV—London 1955) has been published by Professor W. B. Henning.

XII. A WELCOME ADDITION TO THE LIST OF THE LEARNED JOURNALS

The learhed journals, devoted to oriental studies, are periodically published in Europe, America, and India. These journals are published by the learned institutions of their repsective cities or countries of origin. Now a new journal appears : *Indo-Iranian Journal*, publishers : Mouton and Co., the Hague, Holland. This is indeed a welcome addition to the list of learned journals of oriental studies. Unlike other journals, this *Indo-Iranian Journal* appears under editorship of an international board of editors.

I take this opportunity to point out that a special type of periodical is necessary, which gives only bibliography of the articles (appearing in various oriental journals) and of the books devoted to oriental studies—a periodical prepared on the lines of *Bibliography of Important Studies on Old Iranian Subjects*, by Professor W. B. Henning (Tehran 1950). Such a periodical is a desideratum, particularly in India where the learned journals of the western countries are not easily available.

held in great esteem, its study never flourished in either China and Japan in olden times. Instead the Indian script—in a variety of Brahmi called Siddham—played an important role in Far Eastern Buddhism ever since the introduction of the script in China in the 8th Century A. D. The position occupied by Sanskrit in the life and literature of different countries of what is called Greater India forms a fascinating subject of study which has been dealt with partially so far. Hooykaas' interesting accounts of Javanese versions of Sanskrit works like the *Rāmāyaṇa* (JOIB V.) and the *Kāmandakīyanītisāra* (JGIS, XV.) belong to the latest contributions on the topic.

I should now briefly deal with the work done in different branches of Classical Sanskrit during the years 1956-57. It will be possible to deal with the main trends and most important item as far as they have attracted my notice.

Of great undertakings almost of international importance the critical edition of the Mahabharata by the Bhandarkar Oriental Research Institute, the revised edition of the Catalogus Catalogorum by the Madras University and the great Dictionary of Sanskrit undertaken by the Deccan College Research Institute are all making good progress.

The enterprise of the Bhandarkar Institute has encouraged others in launching on similar projects. Of these the most important is the proposed critical edition of the Rāmāyaṇa undertaken by the Oriental Institute of Baroda which has made considerable headway in its mission. The constituted text of a substantial portion of the Bālakāṛḍa with the critical apparatus is already in print and the first fascicule is expected to be issued by the middle of 1958. The editorial work in connection with the Ayodhyā and Āraṇya-Kāṇḍas is also making satisfactory progress. In pursuance of the Kashi Raja Trust Scheme for editing the Purāṇas, the collation of manuscripts of the *Matsyapurāṇā* has been finished under the supervision of Dr. V. Raghavan. The Sarasvatibhavan of Varanasi has taken up the publication of the *Kālıkāpurāṇa* and the *Agnipurāṇa* of which the first one has been sent to the press. The proposed critical editions of the *Bhāgavatapurāṇa* and the *Viṣṇupurāṇa* are still in their inceptional stages at the hands respectively of the Gujrat Vidyasabha of Ahmedabad and the Mithila Research Institute of Darbhanga.

Of contributions made by individual scholars to epic and puranic studies, mention may be made of the *Purana Index* by the late Dr. V. R. Ramachandra Dikshitar of which the third and last volume has been published. Dr. V. S. Sukthankara's 'The Meaning of the Mahābhārata' is a valuable posthumous publication. It contains the texts of four lectures meant to be delivered at the University of Bombay in 1942. Three of the lectures were actually presented before the University. The lectures represent the fruit of the learned scholar's life-long study of the great epic. They would throw welcome light on the significarce of the story of the *Mahābhārata*.

Dr. S. K. De and Dr. R. C. Hazra have completed a volume of anthology of Epics and Purāṇas which will form part of the proposed Anthology of Sanskrit Literature to be published by the Sahitya Akademi.

It may be noted that an anthology of Sanskrit literature covering its various early phases including Dharma-śāstra, Epics and Purāṇas has already been published under the UNESCO programme of translation

CLASSICAL SANSKRIT SECTION
PRESIDENTIAL ADDRESS

by

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Brother Delegates, Ladies and Gentlemen,

I should express my hearty thanks to the members of this august body, the All-India Oriental Conference, for giving me the honour of presiding over the deliberations of the Classical Sanskrit Section—an honour which in the past was deservedly bestowed on eminent scholars. Naturally, I feel very much diffident in occupying such an exalted position and am afraid it may not be possible for me to do full justice to it and properly discharge the duties attaching to it. But I have every hope that with your co-operation, help and tolerance, the work of the Section will be carried on smoothly and successfully and you will not mind the defects and shortcomings that may be noticed here and there.

We—all those we have assembled here—are votaries and lovers of Sanskrit—the language of gods. We are deeply concerned with the progress of Sanskrit Studies. Our hearts leap up when news of any new enterprise or encouragement reaches us. We eagerly listen to accounts of our defects and desideratum and all suggestions for improvement. In fact the main object of our assembling here is to take a stock of the work done since we met last and in the light of it to formulate our future programme.

It is a matter of regret that owing to the lack of proper bibliographical aids, the stock-taking cannot be complete. I may only take a bird's eye-view. Incidentally I may refer to a valuable bibliographical publication, e. g., *Indology in* 1953 by Sri S. Chaudhuri which has appeared in the form of a supplement to the Journal of the Asiatic Society, Letters, XXII Bibliographical Supplement. Two more works undertaken for publication will be helpful in this connection. I mean *Indian Writers' Who is Who* and *Paricāyikā* (information about eminent lovers and scholars of Sanskrit) proposed to be published respectively by the Sahitya Akademi and the Sanskrit Vishva Parishad. A list of Sanskrit works published during the last fifty years under preparation by the Akademi may be of great help if properly compiled. The compilation is a difficult job requiring the utilisation of numerous sources. A reference may be made in this connection to Dr. Raghavan's 'Sanskrit and other Indological Studies in Europe'. This is a very useful book of reference which gives an account of European Scholars, of the work done or being done by them and of centres of Sanskritic and allied studies in different countries of Europe.

Similar accounts of Sanskrit Studies in other countries would be interesting. A passing reference to the present state of Sanskrit Studies in China and Japan is made in the valuable work of R. H. Van Gulik entitled *Siddham* which follows another monumental work dealing with an analogous subject, *e. g.*, *Sanskrit in Indonesia* by T. Gonda, both published by the International Academy of Indian Culture, Nagpur. The main thesis of the learned author is to show that though Sanskrit was always

of classics of different nations. This anthology, selected and translated by Dr. V. Raghavan, has been published by the Indian Institute of Culture of Bangalore under the title *The Indian Heritage*.

Dr. R. C. Hazra is carrying on his studies on the Purāṇa literature. His monograph on the Upapurāṇas is in the press. Several papers by him dealing with the date and nature of a number of Purāṇas have been published in different oriental journals. As one of the most popular branches of our literature, the Purāṇas offer various problems and different topics of study. The huge accretions, for instance, that came to be made from time to time to the main body of the Purāṇa literature up to a very late period form a very interesting subject of study from many standpoints: linguistic, mythological and social. The numerous versions of Puranic stories, again, current in different parts of the country, deserve critical treatment at the hands of the scholar.

In dharmaśāstra the monumental work of Dr. P. V. Kane, the *History of Dharmaśāstra*, is nearing completion. It is a matter of joy for all students of Sanskrit that the fourth volume of the work—the last volume so far published—has been the proud recipient of the Sahitya Akademi award in 1956 of Rs. 5000/- as the most outstanding book in Sanskrit or rather in Sanskritic studies. The completing fasciculus of the critical edition of the *Dānasāgara*, a comprehensive and well-known work on gifts by King Ballālasena (12th century) of Bengal has been published (1956). The *Vyavahāracintāmani* of Vācaspati Miśra as edited with an introduction, annotated translation, and appendices by Ludo Rocher has been issued in off-set type (1956). Dr. R. C. Hazra has brought to light a new work of Bhaṭṭa Bhavadeva, famous Smṛti writer of Bengal, *viz.*, the *Sabamṛtakāśauca prakaṛna* (IHQ, 32, 1-14). Dr. S.C. Banerji has in his attempt at the reconstruction of Dharmaśāstras collected a number of passages attributed to Atri, Bharadvāja, Cyavana, Devala in different Dharmaśāstra works (JOI, VI). Dr. Banerji has also drawn attention to a number of forgotten Smṛti-writers of Bengal (IHQ, 32, 36-43). Dr. Kane's *A tentative edition of the portions of the Rājamārtaṇḍa dealing with the tithis, Vratas and Utsavas*' (ABORI, XXXVI 306-39) is a valuable piece of work setting a model of how this or other important Smṛti texts should be edited.

While speaking of the Purāṇas and the Dharmaśāstras we are reminded of the Tantras. Of the numerous branches of Sanskrit literature the Tantra appears to be the most neglected. The vast literature coming under it has not been subjected to the critical treatment it deserves. A small portion of the literature has been published but strictly critical editions and studies are very rare if not altogether unknown. The recent efforts of Messrs. Ganesh & Co. of Madras in bringing out beautiful editions of a number of Tantrik texts would have been highly appreciated by scholars if they were more crtitical than handsome. Critical editions and studies of the Tantras, especially of the Tantra digests, are essential for a correct evaluation of their literature and the tenets propounded therein. Descriptive and analytic studies of the rituals will also be welcome. In this connection a reference may be made to the edition and annotated translation made by Nowotony of the purely ritualistic portion of a work, of Trimalla and published in the pages of the *Indo-Iranian Journal* (Vol. I., pp.109-154).

Quite a good number of kāvya works have been published. As an accessory to the proposed Kālidāsa-Lexion A. Scharpe's Critical

editions of the *Mālavikāgnimitra* and *Vikramorvaśiya* have been issued (Gent, 1956) as Part II of Vol. I which will contain basic texts of the works of Kālidāsa for use in the lexion. Part I containing the text of the *Abhijñānaśākuntala* was published in 1954. The Sahitya Akademi has undertaken the publication of critical editions of the work of Kālidāsa and allotted different volumes to different scholars. Dr. S. K. De's edition of the *Meghadūta* has already been published. The printing and get-up of this valuable scholarly edition is not up to the mark. The Akademi proposes to bring out an anthology of Classical Sanskrit Literature and it is under preparation by Dr. V. Raghavan and Dr. V. S. Agrawal. Sternbach's critical edition of Canakya's Aphorisms in Hitopadeśa, appearing serially in the *journal of the American Oriental Society*, deserves special mention here. Of hitherto-unknown works brought to light, there are few of outstanding merit. In the Trivandrum Sanskrit Series we are presented with a number of works of which the *Śivavilāsa* of Dāmodara (14th century) has some historical importance in that the theme of the work centres round the life of King Keralavarman. The *Uṣāpariṇayaprabandha* and the *Gopīkonmādā* are both annonymous, the former a short campū work and the latter a short lyrical peom of 124 verses. The Rajasthan Oriental Research Institute of Jaipur which has taken upon itself the task of collecting and publishing little known small works of Rajasthan and Gujrat has brought out within a short space of time critical edition of a number of interesting works. Of these the *Rājavinodakāvya* of Udayarāja possesses considerable historical value in that it deals with the life story of Muhammad Begra, the well-known Sultan of Gujrat in the second half of the 15th century. *Śṛngārahārāvalī* is a collection of one hundred erotic verses by Śri Harsa who has been supposed to be identical with the great author of the *Naiṣādhacarita*. The *Kṛṣṇāgīti* of Somanātha is a small poetical work of the type of Jayadeva's *Gītagovinda*, numerous poems in imitation of which were written in different parts of the country. The *Karṇakutūhala*, a comparatively late work by poet Bholānatha of the court of Mādhava Siṃha and Pratāpasiṃha of the 18th century, is a peculiar work. It begins in the manner of a dramatic work but ends with the narration of a story. Interesting small works are published also in the newly introduced Oriental Thought Series, the latest work to be published in the Series being the *Sivanāmakalpalatāratnālavālakāvya* attributed to the celebrated Tantric author Bhāskararāya. This work explains the significance of 108 names of God Śiva in 108 verses in 108 different metres. Another small kāvya work ascribed to the same author was published earlier in the same Series. A little-known work attributed to the well-known author Kṣemendra, *viz.*, the *Nītikalpataru*, has been published by the Bhandarkar Oriental Research Institute on the basis of a single manuscript. The Mithila Institute of Darbhanga has brought out a critical edition of a *mahākāvya* called *Pārijātaharaṇa* of poet Kavi Karnapūra (*circa* 15th century) who seems to be different from the famous Vaiṣṇava poet of the same name of Bengal.

Reference should be made to two important works on the *Naiṣadhacarita* : (1) Second edition of the translation of the work by Prof. K. K. Handiqui published by the Deccan College Post Graduate and Research Institute (2) *A critical study of Śrīharṣās Naiṣadhīya caritam*, by Dr. A. N. Jani published by the Oriental Institute of Baroda. This is a comprehensive study on the author and his *magnum opus*. Another interesting work is Dr. Kunhan Raja's *Kālidāsa—A Cultural Study* (Waltair, 1956) which deals with the views and descriptions of the poet concerning sub-

jects like kings, the common people and women, ideal of beauty, art, nature heaven and earth, renunciation and release, harmony etc.

The publication of two hitherto unknown works on Alaṅkara deserves mention. The credit of bringing the works to light goes to the Mithila Research Institute. One of these is an old commentary on Daṇḍin's *Kāvyādarśa* by Ratnaśrijñāña of Ceylon who is stated to have composed the commentary in the 23rd regnal year (931 A. D.) of King Rājyapāla, probably of the Pāla dynasty of Bengal. The other work is the *Kāvya-parīkṣa* of Śrivatsalāñchana Bhaṭṭācārya. The author who is supposed to have flourished some time between 1200-1600 and hailed from Orissa is referred to and refuted by Jagannātha in his *Rasagaṅgādhara*. This is a work of the type of the *Sāhityādarpaṇa* of Viśvanātha, also of Orissa. The Kārikās are mostly borrowed from the *Kāvyaprakāśa* of Mammaṭa. The Institute is also engaged in the preparation of a critical edition of the text of the *Kāvyādarśa* on the basis of all available materials pertaining to the work. Of expositional work done in English I may mention two. Dr. K. Krishnamoorthy who has made a special study of the *Dhvanyāloka* and published the results of his study in the form of books and papers, has come out with the first complete English translation of this important work together with its gloss. Mere literary translations of compressed abstruse texts like the one dealt with here, however, do not go a great way in making them comprehensible to the general reader. And hence we find another scholar, Prof. Bishnupada Bhattacharya, engaged in bringing out an elaborate exposition in English of the text, of which two parts containing the first two sections have so far been published. Reference may also be made to *The Aesthetic Experience according to Abhinavagupta* which contains a careful edition and an English translation by R. Gnoti of a section of Abhinava's commentary on the *Nāṭyaśāstra* of Bharata.

Conservation and study of our rich manuscript treasure has not, it must be confessed, as yet received its due share of attention at the hands of scholars and administrators. The demands repeatedly made by this conference in this connection for so many years still remain unfulfilled. As a silver lining in the cloud is the plan of the Government to make arrangements for the publication of important manuscripts lying in different parts of the country. For this purpose lists have been invited from a number of learned institutions. Already the Sangita Nataka Akademi has made arrangements for the publication of six unpublished old works on music in the Gaekwad's Oriental Series. The first of these six works, the *Rāgatattwavibodha* of Śrinivāsa, a 17th century work, has been published. We hope other important manuscripts preserved in different parts of the country will receive the attention of the Akademi.

Of institutions engaged in the collection and preservation of manuscripts, the Rajasthan Orienial Research Institute is one of the latest. Within the short span of its existence it is reported to have collected as many as 10,000 manuscripts of which the number of Sanskrit manuscripts exceeds 6000. One important study tour was undertaken in connection with the study of manuscripts. In pursuance of a plan for a survey of Manuscript Libraries in Nepal initiated by the Asiatic Society and sponsored by the Government of India, a survey party led by Sri S. K. Saraswati of the Calcutta University went to Nepal in October last year and made preliminary enquiry of the resources of the private and Government collections and examined the personal collection of Field Marshal

Sir Kaiser Shamser Jang Bahadur Rana. The collection, though small, is stated to be valuable in more than one respect. Dr. V. Raghavan's inventory of 20000 manuscripts surveyed during his tour of European countries is undergoing revision and is awaiting publication.

The work of compilation and publication of Descriptive Catalogues of the well-known collections of manuscripts of Institutions like the Asiatic Society, Bhandarkar Oriental Research Institute and Sanskrit College of Varanasi is making regular, though very slow, progress. But there are numerous collections, both private aud public, the very names of which, not to speak of their contents are little known to the world of scholars and there is no knowing when the manuscript treasures hidden there will be properly utilised to enrich our knowledge of the past and possibly to enlighten many an obscure corner of our literary history. The need for undertaking immediate and systematic work in the matter is very urgent. Concrete suggestions were put forward in this connection by the present speaker as early as the year 1936 in a paper presented before and a resolution moved at the First Indian Cultural Conference organised at Calcutta by the Indian Research Institute. Resolutions on similar lines were passed at several sessions of the Oriental Conference as well. But these appear to have gone unheeded. A number of journals have however been issued independently by three of the most renowned manuscript libraries of the south (e.g., Travancore University MSS Library, Madras Oriental Library, and Tanjore Saraswati Mahal Library) for the study and publication of the manuscripts in their charge. A good number of works have been or are being published serially in these journals and the commendable work they are doing might be profitably emulated by similar other institutions all over the country. If it is not possible to find sufficient men and money for the preparation of scientific critical editions or comprehensive scholarly analysis it is perferable to have mechanical editions or reproductions of the manuscripts, 'multiplication of the manuscripts' as the late Mahamahopadhaya Haraprasad Sastri put it—made available for the study of the world of scholars. This will mean preservation and dissemination at the same time and at compartaively small cost.

We indologists, nay all students of Sanskrit, are almost exclusively interested in old sanskrit texts, modern Sanskrit writings receiving little attention at our hands. In dealing with the linguistic or literary history of modern India one does not usually give sufficient attention to Sanskrit. Books on the history of Sanskrit literature of which there are quite a good number have very little to speak of the latest developements in Sanskrit. But as matters stand, Sanskrit is still a living force. It has still a flowing current, however weak and feeble. It is the intra-provincial medium of communication among Pandits of different parts of the country. It is the vehicle of expression of their higher thoughts. As a matter of fact, even in the present days when Sanskrit is apparently losing its popularity and hold over the people at large, a fair amount of literature covering various subjects, traditional and modern, is being produced in the language in different parts of the country. We have exegetical works, translations, original compostions as well as a number of periodicals. It must have to be confessed that these enterprises of ardent and almost selfless lovers of Sanskrit have to face utter neglect from all quarters—students of Sanskrit as well as the ordinary people. There are very few people who take a serious notice of these things. Thus no systemetic account—nay no record of them—is available. Scarcely does any library care to collect and preserve modern Sanskrit works. It

is therefore difficult to gather necessary information about them. In the circumstances, concerted efforts needs be made for the compilation of complete records of the works produced, for their value in studying the literary history of the country cannot be ignored. It is a matter of delight that the subject has of late attracted the attention of scholars and a number of papers have been published giving accounts of modern literature: three papers by Dr. V. Raghavan, *e.g.*, *Modern Sanskrit Writings* (Adyar Library Bulletin, XX, parts 1-2), *Modern Sanskrit Literature* (*Contemporary Indian Literature*, 189-237), *Sanskrit Literature* 1700-1900 (Madras University Journal, Centenary Volume, 175-204) and one, *Place of Sanskrit in the literary history of modern India* (J. G. J.R. I., XIII, 153-164) by the present speaker who has been publishing regularly notices of modern Sanskrit books for a number of years in the pages of the *Modern Review*. Sporadic attempts are being made in giving publicity to more or less recent Sanskrit writings. The Mithila Research Institute of Darbhanga has introduced a separate series of publications dealing with works by modern Sanskrit scholars. A few works including miscellaneous writings of the late Pandit Ramavatara Sarma have been published in the series. The *Maharṣikulavaibhava* of the late Pandit Madhusudan Ojha, a great scholar and author of a large number of works, has been published in the Rajasthan Oriental Series along with a Sanskrit commentary and Hindi translation by Mahamahopadhyaya Pandit Giridhara Sarma Caturvedi. A number of works are being published in the *Sārasvatī Suṣamā*, the Sanskarit organ of the Government Sanskrit College, Varanasi. These and other Institutes of different parts of the country might well take up the work of compiling comprehensive accounts of more or less recent Sanskrit writings of the principal regions of their activities.

Much useful and valuable work is being done in the different languages of modern India on Indology, especially on old Sanskrit texts. We have translations as well as critial studies on many an important Sanskrit and Prakrit work in the various provincial languages of the country. Not only popular books like poetical works but works of purely scholarly interest also have been covered. It is, however, a pity that these productions have been given scanty publicity. As a result, works published in one language are little known to people—nay, even to scholars beyond the area served by the language in question. Necessary steps need be taken to bring these works to the notice of the scholarly world through reviews in reputed journals, carefully compiled bibliographies as well as through other means. As matters stand, few bibliographies make any systematic note of these publications. For the present, I shall refer to a few recent works in Bengali, copies of which have come to my hands.

Dr. R. G. Basak whose contribution on ancient Indian History is well-known has now set himself to the task of translating and interpreting in Bengali reputed Sanskrit and Prakrit texts. His translation of the Arthaśāstra of Kauṭilya has brought the work within the easy reach of the average Bengali reader. His latest work is the annotated translation of the *Gāthāsaptaśatī* of Hāla which will be helpful to students of literature in making acquaintance with beautiful specimens of ancient poetry of our country. The translation is accompanied by the Prakrit text with select variants and its Chhāyā or Sanskritised form.

Learned institutions all over the country undertake works of this

type in various regional languages. In Bengal, the valuable series of useful booklets called the *Viśvavidyāsaṁgraha* published by the Visvabharati Publications Departmant contains a number of interesting works pertaining to different branches of old Indian literature. Recently it has brought out an important brochure on Prakrit literature contributed by Dr. Monmohan Ghosh. Dr. Amareswar Thakur's Bengali translation of Yaska's *Nirukta* is being published by the Calcutta University. The Government of West Bengal has undertaken the publication of a Bengali translation of Medhātithi's commentary on the *Manusaṃhitā* of which the portion dealing with the first three chapters has been issued. It however remains to be seen how and what class of readers will be benefitted by these translations.

Instances may be multiplied if one takes into account the work done by private individuals and public institutions in other parts of the country. Besides, there are learned and popular journals in which the publication of scholarly papers on different aspects of the literature and culture of Old India is not an unusual feature.

If Sanskritic studies in modern Indian languages have not drawn the attention they deserve, the Sanskrit texts published in the various provincial scripts with or without translations in the regional languages have been almost neglected in scholarly studies. But as matters stand, numerous editions, some very good, of religious, ritualistic and Purāṇa works are being frequently published in these scripts intelligible to few scholars outside the area covered by them.

A reference may be made in passing to the reprints issued of a number of old publications, *viz.*, *Mirror of Composition* by Ballantyne and Mitra originally published in the Bibliotheca Indica Series in 1865, reprinted by Motilal Banarasi Dass, Banaras, 1956; Tawney's translation of the *Vetālapañcaviṁsati* section of Somadeva's *Kathāsaritsāgara*, Ryder's translation of the *Daśakumāracarita* and Ridding's translation of Bāṇa's *Kādambari* published by the Jaico Publishing House in beautiful handy volumes.

Some of these works though originally published several decades back have their interest unabated even now and the publishers are to be congratulated on their enterprise in undertaking the publication of these works which were inaccessible to the general reader. There are numerous other works which deserve republication and the financial outlay made by firms taking up the work will be repaid by the profits earned if not by the gratitude of all lovers of the literature and culture of India. Collection of stray papers on particular topics may also sometimes be brought out in attractive forms as in the *Theatre of the Hindus* published by Susil Gupta (India) Limited of Calcutta. It contains a number of papers on different aspects of Indian Theatre by scholars like Raghavan, Pisharoti and Vidyabhusan besides portions of the well-known work *Select Specimens of the Theatre of the Hindus* of Wilson. The publication in bookform of the collected papers of an individual scholar is a rare distinction which fall to the lot of a few and Prof. Gode has won the distinction during his lifetime. His papers are appearing in five volumes entitled *Studies in Indian Literary History* of which the third volume was published in 1956.

The account given above of the work done in the various branches of

Sanskrit literature appears to be encouraging though the condition of Sanskrit studies in the country presents a quite different picture. Sanskrit is gradually losing its popularity among the student community. The number of students taking up Sanskrit as one of the subjects in schools and colleges is fast decreasing from year to year. The state of things in traditional institutions called pāṭhaśālās or Ṭols is definitely worse. The deterioration appears to be staggering if we compare the condition as prevailing a few decades back. We learn from the *General Report of Public Instruction in Bengal for* 1871-2 that 'Sanskrit was taken up as the second language by more than half the candidates (at the Entrance and F. A. examinations) and if the lower provinces of Bengal simply be considered the proportion rises to three-fourths of the candidates' inspite of the fact that the subject was considered difficult at the time. True, it is not possible to restore the previous position when sciences and other modern subjects are attracting the major portion of the students. We have to think out how in the present set up we could improve our position at least to some extent.

We are looking forward to the report of the Sanskrit Commission which was appointed to survey the existing state of Sanskrit education in the country and suggest means for its improvement. Without anticipating their recommendations we might point out that the future of Sanskrit studies depends principally on the interest that can be created among the people in various ways including the publication of interesting and popular works dealing with different aspects of the language and the rich literature enshrined in it and the improvement of the method of teaching especially by making the curriculum more attractive than revolting as at present at least in some cases. Making Sanskrit a compulsory subject in the curriculum of studies will be of little avail if at the same time it can not be made more attractive and its value and utility strongly impressed on the people at large. Popularisation of Sanskrit should be our sacred motto. All lovers of Sanskrit have their share of responsibility in the matter. And the All-India Oriental Conference, an august body consisting of Sanskritists all over the country and abroad, might take the lead and chalk out the way along which work should proceed in this connection.

ISLAMIC CULTURE SECTION

No Presidential Address was delivered for this Section.

ARABIC AND PERSIAN SECTION

Presidential Address was not received.

PALI AND BUDDHISM SECTION

PRESIDENTIAL ADDRESS

By

DR. N. AIYASWAMI SASTRI, M.A., PH. D.,

Dy. Director, Vishwabharati Cheena Bhawan, Shantiniketan.

Brother Delegates,

I deem it a great privilege to have the honour of addressing you as President of the Section of Pali and Buddhism in this Session of All-India Oriental Conference. And I offer my grateful thanks to the Executive Committee of the Conference for having done me this honour.

It has been recognised by all that Gautama Buddha lived in flesh and blood in this land, strived for years and discovered a noble message, message of peace and love. This message has been bequeathed through ages from teachers to pupils and been kept alive, illuminating every darkened corner of the globe. For about fortyfive years, Buddha was propagating his Dharma in different places and on different occasions and all those teachings which had been, in the initial stages preserved by oral recitations and memorizations, were collected a century after his Parinirvāṇa and arranged into an organic whole. The language in which Buddha's sayings are now preserved has been, christened as Pali. We are still in the dark as to in which part of India the language was in vogue. Nor have we any proof to assert whether Pali was actually spoken in any part of India. Scholars, however, believe that since Pali has preserved some distinct linguistic features peculiar to the Western dialect of Prakrit, it has been presumed that the language should be grouped along with the same group of Prakrit. That presumption led to the conclusion that, the home of Pali must be some area round Ujjaini in the Western India. Let us bear in mind here that Buddha lived in the Eastern part of India and hence he must naturally have preached in that dialect. He, nevertheless, admonished his disciples to preserve his utterances in their own dialects so that people at large could easily understand and get benefited. It may be now obvious that present collection of his *Pravacana* has been made out by his disciples of the Western India who were in the habit of reciting it (*Pravacana*) in their dialect, the dialect of Western Prakrit.

Now we may pause for a little while to consider how that scripture came to be designed Pali. Several attempts have been made to solve the problem. MM. Vidhusekhar Bhattacharya, a veteran scholar of Pali, has suggested that the term might have been derived from the word *Paṅkti* meaning line, row, etc. The authors of the Pali Dictionary (PTS.) have interpreted the term thus : a line, norm, thus the canon of Buddhist writings, the text of Pali canon, *i.e.* the original text as opposed to commentary, and so on. (p. 78a). Another ingeneous suggestion has been made that the word *dhammapariyaya* has given rise by gradual changes to the form 'Pāli'. It will not be out of place here to ponder over whether there could be any other possibility to account for the usage. It appears to my mind that the term Pali has something to do with the word *Pāṭha* or *bhāṇa*. As you are all aware Buddha's utterances had been, for over two centuries, handed down orally and by habitual recitations only. After they were

collected and arranged into different sections, each section was preserved orally by a particular group of monks. Such groups of monks were called after the particular section of discourses they were in the habit of reciting. For example, some were called Dīghabhāṇaka in-as-much as they recited *Dīghasuttanta*, and so on. These recitations of the original discourses came to designate in due course the original texts themselves. This will happily account for why Pali came to connote the original texts as opposed to the commentary.

It may now appear very obvious that there ought to be some link as stated before, between Pāli and *Pāṭha*. The root *paṭh* itself is a prakritised form of the original Indo-Aryan root *pṛth*, meaning to spread, to proclaim, etc. *Pāṭha* again appears to have changed into Pali through the intermediate stage *padi*, Palli under the influence of Dravidian phonology. The word *padi* in Tamil means to read. *Pallikkūdam* and *Pāṭhaśālā* are synonyms in Tamil. *Pallivāśal* is a Muslim mosque where Qoran is recited. *Palliarai* in the South Indian temple denotes a room where the temple-god is supposed to be in bed at night. Palli in this word is derived from some other homonym *pad* meaning to recline, etc. So the homonym *pad* meaning both to read and to recline has tendency to change into *palli*. We may also take note of the fact that Buddhist monasteries in Tamil land were called Palli in the olden days, because it was in the monastery that the monks learnt the scriptures by recitations. It is most likely that the influence of Dravidian phonology was at work in the process of change of the word pāṭha into Pali. Let us remember that the term Pali occurs only in the commentaries which have been actually composed in Ceylon. It is needless to say that Ceylon of the past was much under the influence of the Dravidian culture and language.

Now I must leave to the philologists the task of more scientific explanation of how and by what process the word *Pāṭha* would assume the form Pali.

The next topic that I would like to dwell upon is the spread of Buddhism in its early days. Scholars by and large concur in the opinion that Buddhism had already, during Buddha's life time, spread as far in the South as Avanti, Dakṣiṇāpatha, Bharukaccha and Suppāraka. Avanti (capital of which was Ujjaini) was the birth-place of Mahākaccāyana who was responsible for Buddhism becoming a popular faith in the region. Some scholars are inclined to believe that Dakṣiṇāpatha indicated in this early period a remote settlement of Aryans on the bank of upper Godāvari. But according to the commentary on the Suttanipāta, Dakṣiṇāpatha was a road leading to the Southern kingdom, *dakṣiṇajanapada*. A third opinion holds that it was a southern portion of Avanti, its capital being Māhissati. Bharukaccha was a sea-port town in the Western coast of India. It has been identified with the modern Broach in Kathiawar. Suppāraka, a sea-port in the Sūnāparānta country, was the birth-place of two nuns : Punnā and Ubbhari. The Majjhimanikaya reports that Punnā secured 500 women lay-disciples in Suppāraka. It has been identified with modern Sopara in the Thānā district to the north of Bombay. This will manifestly prove that Buddhism had spread to a very close vicinity of, and beyond the region known to us as, Bombay city.

Another interesting reference to this region may be cited from the Pali scripture. Buddha once narrated how the Daṇḍaka forest was reduced

to a desert and what an invincible spiritual power the Sages living in the place possessed. It is reported that the region had been made desert and denuded of living beings by the curse of those sages ; Buddha argues on the basis of this incident that the mental power is superior and weighter than the physical. On another occasion Buddha narrates an incident relating to Kaṇha, probably Kriṣṇadvaipayana of the Great Epic. The narrative goes that the sage Kaṇha of Ikṣvāku kingdom trekked over the Southern kingdom, *Dakṣiṇajanapada*, studied the sacred Mantras, magic spells and approached the Ikṣvāku king demanding his daughter in marriage. The king not only refused to comply with the demand but attemped even on his life by shooting an arrow. The sage out of his invincible spiritual power (Brahmadaṇḍa) made the king powerless, and finally triumphed over his demand. This narrative stands an eloquent testimony to the fact that the Southern kingdom, (*dakṣiṇajanapada*) which in all probability is the same as Deccan in modern days was already a renowed centre of Brahmanism and Vedic lore.

Two other important kingdoms worth mentioning here are Assaka (or Aśmaka) and Aḷaka (or Mūlaka). The Aśmakas were previously some Aryans settlers of a place near Indus. When they moved gradually towards Deccan they settled ultimately on the Upper bank of Godāvarī and named their new settlement after the name of their old one. It lay directly to the south of Aḷaka. This Aḷaka was also a similar Aryan settlement now identified with some region in Aurangabad district, its capital being Patiṭṭhāna, modern Paithan. According to the tradition, the sage Bāvari of Śrāvasti originally settled in a place between these two countries half in the territory of Assaka and half in Aḷaka. It was probably due to the disciples of this sage that Buddhism has been introduced into this remote part of Southern India. In the light of these facts we may surmise with a greater degree of certainty that Buddhism had spread to this place already during the life-time of Buddha or just after his Parinirvāṇa.

Dr. Nalinaksha Dutta and other historians have successfully proved that Buddhism was introduced in Telugu districts in the pre-Aśokan days, *i.e.*, during the reign of king Bindusāra (the successor of Maurya Chandragupta) by the Mahasaṅghikas who settled in the Āndhra country as a result of their quest after a new home.

The question now arises how and when Buddhism found its way into the extreme part of Southern India. Before answering categorically this question, we must ask another pertinent question as how and when Brahmanism spread there. None can gainsay that the Aryans settled in the far off regions of the South in Pre-Aśokan days probably before the 4th century B. C. It has been likewise proved that Ceylon had been colonized by Aryans by this period. Madura is one of the oldest cities in South India. Its name itself is reminiscent of the tradition that the city has been named so by the Aryan settlers after the name of the old Mathurā on the bank of Yamunā. The association of Pandyas of the South with the Śurasenas and the Pandus of the Northern India is possibly alluded to in Megasthenes's statement about Herakles and Pandai. According to the tradition recorded by Magasthenes (end of the 4th century B. C.) Herakles (-Chandragupta) placed the South under the rule of his daughter Pandai. If the tradition that Ceylon was colonized by the Aryan settlers two or three centuries prior to Aśoka is accepted as an historical truth, it would be equally true that the Aryans reached the extreme south even before that period. This will be evident from the Mahāvaṁśa's narrative that Vijaya, the leader

of the first Aryan colony secured as his consort a girl of the royal family of the southern Mathurā, modern Madurai. It would not be unreasonable to presume that some of the Aryans had passed on to Ceylon through the Southern India and by a natural land ıoute from the northern India. Since Buddhism has been started as a corrective and reformative movement of Brahmanism, it appears to me that Buddhism with the same motive had trekked over wherever Brahmanism gained monopoly. It has been successfully proved that Ceylon was fully saturated in pre-Asokan days with almost all the schools of religious thoughts of India, such as Brahmanism, Jainism, Ājivakaism and Buddhism. To say, therefore, that the Southern India did not fall in the net of their influences is quite illogical and contrary to the circumstances. It is, therefore, not unlikely that Buddhism was introduced into the region of Kānchi from the just adjoining centre of Amarāvatī or some such centre.

What the Aśokan missionaries did actually was that they under the official mandate popularized their faith in those regions. Though no specific agent is reported to have been despatched by Aśoka to the extreme South for propagation of Buddhism his edict No. XIII makes it clear that Aśoka spared no time to bring the extreme south under the domain of his spiritual empire *(dhammavijaya)*. That Aśoka was responsible for erection of some Buddhist monastery in the South has been testified by Dharmapāla, renowned commentator in Pali who calls himself a resident of Aśoka-vihara in Nāgapaṭṭinam. The tradition of Aśoka's mighty share in helping Buddhism spread in the South had been fresh till the time when the Chinese traveller Huen Tsang visited the place recording what he heard from the people of Asoka's magnificent gifts to that region.

After Aśoka the Sātavāhana kings came into power and extended their way as far as Gūḍalur in the South. Many of the Sātavāhana rulers were well disposed towards Buddhism and it appears that Buddhism under royal patronage made a great stride in the South. Then came in power the line of Pallava rulers who, though not Buddhists themselves, were quite tolerant of Buddhism and hence the faith went on making a headway uninterrupted during their reign. Kānchī was one of the most powerful centres of Buddhism in the South. Probably it was this centre that was subsequently referred to under the name of Pallava-bhcgga, whence some monks headed by Mahādeva were invited by the king Dutthagāmi Abhaya on the occasion of the consecration of Mahātthūpa in Ceylon. (Ref. Mahāvamśa Chap. 29. ver. 38). This centre became well-known in a later period by its number of luminaries of whom the worthy of notice are Diṅnāga-Dharmapāla of Mahāyāna Buddhism, and Aravanṇa Adigal of the Manimekhalai fame. Another centre of Pali reputation was Nāgapaṭṭinam where we have enough data to prove that there were three monasteries built by Aśoka, Bālāditya and Śailendra king of Śrīvijaya and were named after their patrons as Aśoka-vihāra, Balāditya-vihāra and Cūḍāmaṇi-vihāra. Several archaeological finds bear testimony to the fact that these centres, Kānchī and Nāgapaṭṭinam, were fully alive with adherents of Buddhism cill the 14th century A. D. Buddhism was completely wiped out of these tentres when Muslims delighted in sacking the temples and monasteries.

Now let us turn to the renaissance of Buddhism in modern days. Thanks to pioneer research workers of the West, namely E. Burnouf, Fausboll, Kern, Oldenberg, Max Müller, Mr. and Mrs. Rhys Davids, S. Lèvi, Luis de la Valle Poussin and Th. Stcherbatsky and others, Buddhist studies have been revived in India. It was Bengal which came into direct contact

with the Western civilisation in its early days of the last century and paved the way for resucinating the Buddhist studies in India leading to the foundation of the Buddhist Text Society, Calcutta in 1892. The pioneer workers of the Society were Rajendralal Mitra, Haraprasad Sastri, Saratchandra Das, Satishchandra Vidyabhusan and others who brought to light several MSS. previously unknown and published them under the auspices of the Society. Then Bombay and Madras felt the urge to follow suit. Late Dharmananda Kausambi and his followers made the Bombay centre worthy of its name. Among the early revivers of Buddhism in Madras, special mention ought to be made of the late MM. Dr. U.V. Swaminatha Aiyer to whom we owe deeply our gratitude for unearthing several valuable Tamil works including the Manimekhalai and Śilappadikāram. The University of Madras honoured MM. Swāminātha Iyer for this enterprising endeavour by awarding the honorary degree of Doctor of Literature which honour had no precedent in the annals of the University.

The Universities of Calcutta and Bombay are to be counted in the first place among the Indian Universities which have introduced a regular course of studies in Pali and Buddhism in their curricula. Later on, almost all the Universities in the Northern India including the Viśva-Bhāratī fell in line and joined the renaissence movement. Our memory is still afresh of the last year's Buddha Jayantī celebrated under the active patronage of the Government of India on the occasion of 2500 years' successful career of Buddha's Pravacana in India and abroad. The occasion was most fittingly celebrated not only throughout India but all the world over. The most appropriate and commendable feature of the celebration has been the inauguration of the department of Buddhism in the University of Delhi by instituting a Chair for Buddhist Studies under the direct collaboration of the Government of India. Another praise-worthy feature of the celebration has been a momentus of decision of our Union Government to inaugurate funds for a series of publications of the Buddhist scripture both in Pali and Sanskrit. We understand that the publication of Pali scripture in about 40 volumes has been entrusted to the Navanalanda Pali Institute, Bihar and the Sanskrit scripture in 25 volumes to the Mithila Institute of Sanskrit, Darbhanga. The first volumes of the series containing the Mahavagga from the Nalanda Institute and the Lalitavistara from the Mithila Institute are to appear soon. Of the numerous publications brought out by the Government of India to memorize the occasion, reference should be made to the two books, *viz.* "Bhagavan Buddha" by Dharmananda Kausambi and the "2500 Years of Buddhism" the latter of which has come out as a result of several scholars' collaborations and team work. Prof. P. V. Bapat is to be congratulated on his successfully piloting the publication. Among the state Governments interested in re-orientation of Buddhist studies, the State Government of Bihar deserves an honourable reference here. It was the State-Government of Bihar that runs five Institutes under its direct financial assistance three of which concern us, *viz.* Navanalanda Institute of Pali at Nalanda, Mithila Institute of Sanskrit at Darbhanga and K. P. Jayaswal Institute at Patna. We may with great pleasure note that Jayaswal Institute has undertaken a series of publications under the caption "Tibetan Sanskrit Series" and has so far published two important volumes, namely, the Pramāṇavārttika-bhāṣya of Prajñākaragupta, and the Dharmottara-pradīpa of Durveka Miśra, both dealing with Dharmakīrti's logic. The Government of Uttarapradeśa lags in no way behind in rendering service in the cause of Buddhism. The outstanding publications of that Government are "Buddhism in Uttarapradeśa" under the joint

authorship of Dr. Nalinaksha Dutt and Mr. Krishna Datta Bajpai of Mathura Museum, and the Abhidharmakośa-bhāṣya in Hindi translation by late Mr. Narendra Dev.

We should not forget to record our grateful thanks to the Government of Jammu and Kashmir which patronized the advancement of Buddhist learning by providing financial assistance for a whole series of publications entitled "Gilgit MSS." under the editorship of Dr. Nalinaksha Dutt and Sivanath Sarma. They have so far published three volumes in 7 parts containing the Sarvāstivādins' Vinayavastu, Samādhirāja Sūtra. The historical value of these texts needs hardly to be stressed here.

We have to include in the list of promoters of Buddhism a few more institutes such as the University of Calcutta, the Viśva-Bhāratī, Asiatic Society of Bengal, Mahābodhi Society, Calcutta, Bihar Research Society, Patna and others. The University of Calcutta merits to be congratulated for undertaking the publication of a rare book called Yogācārabhūmi Śāstra the first part of which has appeared recently. The latest undertakings of the publication by the Asiatic Society of Bengal are the *Saddharmapuṇḍarika* and the *Nāgānanda* with Tibetan version. The *Ratnagotravibhāga* known as *Uttaratantra* appeared already from the Bihar Research Society, Patna. The most commendable piece of publication in hand from the same Society is the *Abhidharmakośabhāṣya* which, when published, would throw an invaluable light on several problems related to Buddhist philosophy, particularly of the Sautrāntikas in contrast to the Sarvāstivādins. The Viśva-Bhāratī has, from its very inception, been rendezvous of several Buddhist savants headed by Prof. S. Levy, MM. Biduhsekhara Bhattacharya and many others who enriched by their rich contributions our stock of information on Buddhism. The centre has been reputed for the task of recovering the India's lost literature. It is hoped that the authorities of the Viśvā-Bhāratī will, in a near future constitute a separate department of Buddhism and accord it an equal status with that of other branches of learning.

The world-wide celebration of the Buddha Jayanti awakened several learned bodies in India to become Buddha-conscious with the result that a number of special publications appeared as mark of their reverence to Buddha. Special mention should be made in this connection of the Indian Historical Quarterly, Calcutta and Brāhmavidyā, Adyar, for their special issue. Other Indian publishers did not miss to illumine the occasion by arranging special editions of European publications. The Asia Publishing House, Bombay and Susil Gupta Company, Calcutta, have published a number of rare books originally appeared in Europe. There are some latest publications from individual authors which may also be noticed here. Prof. P. L. Vaidya has compiled a book under the title *Buddhāgamārthasaṅgraha* collecting passages from Buddhist Canonical Works. The passages topically arranged narrate the life and teachings of Buddha in the authentic words and the author merits all our praise. Dr. Sukumar Dutt's "Buddha and five After-centuries" is a laudable attempt to evaluate afresh the data relating to the historicity of the founder of Buddhism and its early evolution leading to Mahāyānism. Sri Govinda Chandra Pande offered his "Studies in the Origins of Buddhism" for his Doctorate thesis of the Allahabad University. Dr. Pande has well succeeded in presenting his chosen subject to our expectations. Another important publication appeared on this occasion is "Buddhism in Kashmir" under the joint authorship of Ganhar Brothers. The book has filled up a long-felt gap in the history of Buddhism and its expansion.

Now we should note one more sequence of the Buddha Jayantī Celebrations. The Buddhist Council of Ceylon set up by the Government of Ceylon has, *interalia*, undertaken to compile an Encyclopaedia of Buddhism in ten volumes comprising about 1500 pages each. A speciman volume has been placed before us. Dr. Malalasekhar, editor-in-chief of the Encylcopaedia has planned that scheme would be completed by 1965. The Encyclopaedia being completed would prove a rich mine of Buddhist lore.

Burma is also one of the flourishing countries of Theravāda Buddhism from very ancient time. The country has been reputed for its scholarly and critically interpretations of early Buddhism, especially of the Abhidharma lore. Since Burma gained independence the Government took such measures which infused a new life into the body of the champions of Buddhism. It is understood that a Buddhist Śāsana Council has been established under the auspices of the Government and that the Council has already decided to edit afresh the whole of Buddhist scriptures in co-operation with the learned scholars of other countries. The Buddha Jayantī celebration of the last year has been featured by a final recital (Saṅgāyana) of such texts which are collected with their counterparts from other countries as well as those recorded in 729 stone slabs at the Kuthodaw temple in Mandalay.

Of the Far Eastern countries where Buddhism is a living faith among the masses, Japan stands foremost by virtue of her scientific researches on Buddhism in its manifold aspects. Our thanks are due to the Japanese scholars who have offered us critical editions of invaluable several Mahāyānic works in Sanskrit.

The most important of such publications are : Saddharmapuṇḍarīka edited by Nanjio (Bibl. Bud. Vol. 10, 1909-1912) ; Laṅkāvatāra Sūtra edited by Nanjio (Kyoto 1923) ; Gaṇḍavyuha edited Hokei Idzumi in 4 parts, Kyoto (1934-36) ; Daśabhūmīśvara ed. R. Kondo, Kyoto (1936) ; of these fundamental scriptures of Mahāyāna Buddhism, the Gaṇḍavyūha Sūtra should be placed the foremost on account of not only its unique aspect of Mahāyānism but also its graphic descriptions of the geographical data of Indian continent available in those days.

The philosophical treatises of no mean order appeared from Japan may be noted below .—

Abhidharmakośavyākhyā of Yaśomitra edited by U. Wogihara, Tokyo (1932-36) ; Madhyāntavibhaṅga-tīkā of Sthiramati ed. by S. Lévi and S. Yamaguchi, Nagoya (1934); Mahāvyutpatti with Chinese and Tibetan edited by R. Sakaki, Kyoto (1916). There are some short but very valuable tracts on Mahāyānism which deserve our notice here : Prajñāpāramitā-naya-śata-pañcāśikā—Sanskrit text with Khotanese and Tibetan versions edited by S. Toganoo and H. Idzumi, Kyoto (1917) ; Mahā Sahasra-pramardinī, Sanskrit text (Pañcaraksā) edited by Yutaka Iwamoto, Kyoto (1917) ; (still more 4 Rakṣās are understood to have been edited by the same editor); Suvikrānti-vikrāmi-prajñāpāramitā Sūtra edited by T. Matsumoto, Tokyo (1956) ; (another edition of the Sūtra will also appear soon under the editorship of Dr. R. Higata Hukuoko, Japan) ; Bhadracarī-Samantabhadra-praṇidhāna edited by K. Watanabe (1918) ; Tattvaratnāvali of Advayavajra, a revised edition by Hakaju Ui, Nagoya University (1952) ; Viṃśatikā-vijñaptimātra of Vasubandhu, a revised Sanskrit text edited Jisshu Nasu (Journal of Indo-Bud. Studies No. 3).

Jiun Sonja was a devout scholar in Sanskrit of Japan whose hundred and fifteenth death anniversary was celebrated recently (1953) by issuing a Commemoration Volume containing *interalia* his studied Sanskrit texts in Siddham Characters such as a smaller Sukhāvati-vyūha, Bhadracāri-praṇidhāna, prajñapāramitā-naya, Vajracchedikā and others. It must be acknowledged here that long before Max Muller and Bunyu Nanjio's publications of Vajracchedikā (1881), Smaller Sukhāvatī Vyūha and Prajnāpāramitā-hṛdaya (1881) Jiun Sonja published in 1783 the above and other texts in horizontal Indian fashion and on alongated Indian *Patra* type paper. Now we have several editions of the Sukhāvati-vyūha and Vajracchedikā. The Smaller Sukhāvatī in Siddham character compiled by T. Ama, was published in Tokyo (1908). Then U. Wogihara published smaller and longer Sukhāvatī with Tibetan, Chinese, Japanese and English translations in Jodo-Sambukyo, Tokyo, (1931). H. Kimura published the Smaller Sukhāvatī with one Tibetan and two Chinese versions in parallel columns, (part one only) Kyoto, Japan (1943). The same text was published with Chinese and Tibetan by K. Tsukinowa, Kyoto (1955). Another version of the Sukhāvatī (smaller) belonging to Ishiyama temple was edited by A. Ashikaga in the Journal of Indo-Bud. Studies, Vol. VI, 1955. Of the Prajnāpāramitā-hṛdaya there are 3 texts in Siddham character and one Chinese version published in Nippan Daizokyo ed. B. Matsumoto, Vol. 35, 1918. Of the Vajracchedikā, we have a second edition with eight Chinese versions, one Khotanese text and two Tibetan versions, published by S. Kasuga in two parts (1952-53). Japanese contributions to Avadāna literature are : Sumagadhāvadāna ed. by G. Tokiwai (1897) and Ratna, mālāvadāna ed. by Kanga Takahata. Tayo Bunko, Tokyo, (1954). Of these two, the last named Avadāna is a huge literary monument and its editor Takahata has done real service to the scholarly world by publishing such work. I should not omit to mention a recent new material for the study of the Saddharmapuṇḍarīka. This material has been edited by G. Honda and Right Revered J. Deguchi and published by Indology Seminary, Kyoto University (1949) under the title "Manuscripts of the Saddharmapuṇḍarīka excavated from the Central Asia" and in the form of palm-leaf manuscript photographically reproduced. The latest edition of the Saddharmapuṇḍarīka by Dr. N. Dutta does not appear to have been collated with this valuable material. We may also take note of a valuable catalogue namely Buddhist manuscripts of Bir Library, Nepal, published by the Sanskrit Seminar, Taisho University, Tokyo, 1954.

We fervently hope that the Japanese scholars will come forward in future with more materials of equal value and enlighten us in problems of Buddhism that defy the solution.

In conclusion I would like to add a few words for our younger Researchers in the domain of Buddhism and its philosophy. As we are all aware, a vast number of our literary gems of the past have gone into oblivion forever and without trace whatsoever. What we have at present are only a few drops of the unfathomed ocean of our literatute. Fortunately, however, an appreciably great number of works are preserved in translations into foreign languages like Chinese, Tibetan and Mongolian, etc. The fullest and brightest picutre of the civilisation of our past could be appreciated only when those hidden treasures are systematically unearthed and valued in their true perspective. That will demand an enormous amount of labour rom future researchers. A complete recovery of the entire past in my humble estimate can hardly be achieved by a group of persons even. But, perhaps,

a successive generations of scholars would have to devote themselves to tap the entire records from the foreign languages. I would, therefore, appeal to all the Universities and learned bodies to inaugurate a separate department in collaboration with their respective Governments and entrust the department with the task of restoring our past literary monuments. I would also appeal to the Universities to amend suitably the ordinances governing the award of research degrees insisting on the conditions that the candidates desirous of obtaining such degrees on Buddhist subject should undertake to restore a piece of work from either Chinese or Tibetan translation and build up thesis round such a nucleus text. The Universities may also make suitable arrangements to confer some honorary research degree on any person whoever proves his devotion and success in such restoration task—which fact would definitely inculcate in the mind of younger research workers a spirit of devotion and incentive to a prompt success of the project.

धर्म की शाखा के रूप में बता दिया था और आज भी कुछ विद्वान् उसे वैदिक धर्म की शाखा बताते हैं। किन्तु प्राचीन वैदिक दर्शन और आचारों के साथ जब प्राचीन जैन दर्शन और आचारों की तुलना करते हैं तब स्पष्ट हो जाता है कि इन दोनों मे मौलिक अन्तर हैं। आचार में दोनों धर्मों में आगे चल कर समन्वय का प्रयत्न देखा जाता है किन्तु दार्शनिक मान्यता में आज भी मौलिक भेद कायम है। ऐसी स्थिति में जैन धर्म को वैदिक धर्म या दर्शन की शाखा कहना ठीक नहीं। इतनी प्रासंगिक चर्चा के बाद मैं मूल प्रश्न कि जैन धर्म के साहित्य की उपेक्षा क्यों हुई—इस पर आता हूँ।

इस प्रश्न का उत्तर सहज नहीं। हमें इसके लिये आज से ढाई हजार वर्ष पूर्व के इतिहास तक जाना होगा, जैन धर्म की प्रकृति का विचार करना होगा। भगवान् महावीर और बुद्ध सम-कालीन थे। किन्तु दोनों की प्रकृति में जो भेद देखा जाता है वही भेद जैन और बौद्ध धर्म मे भी है। जैन धर्म साधकों का धर्म है। उसमे प्रचार गौण है। बौद्ध धर्म साधकों का धर्म होकर भी साधना के समान ही उसमें प्रचार का भी महत्त्व है। भगवान् महावीर ने तीर्थंकर बन कर विहार करके जैन धर्म का प्रचार किया यह सच है। किन्तु प्रचार में उन्होंने इस बात पर विशेष ध्यान दिया कि साधक अपनी साधना मे रत रहे, दुनिया से दूर रहे और अपना कल्याण करे। किन्तु उनका यह उपदेश नही रहा कि साधक साधना के समय भी धर्म प्रचार के कार्य मे उतना ही ध्यान दे जितना अपनी साधना मे। यही कारण है कि त्रिपिटक में बुद्ध के 'चरथ भिक्खवे चारिकां बहुजनहिताय बहुजनसुखाय' जैसे वाक्य मिलते हैं किन्तु जैन आगमो मे ऐसे वाक्य नही मिलते। परिणाम स्पष्ट है कि बुद्ध के समय का एक प्रभावशाली धर्म होकर भी जैन धर्म प्रचार की दृष्टि से पिछड़ गया। स्वयं पिटक इस बात के साक्षी है कि जहां कहीं बुद्ध गये प्रायः सर्वत्र बड़े-बड़े नगरों मे प्रभावशाली निर्ग्रन्थ उपासकों से उनका मुकाबला हुआ और अन्त में बौद्ध धर्म का प्रभाव बढ़ा।

प्रचार को प्राधान्य नहीं होने से जैन धर्म बौद्ध धर्म के समक्ष अपना प्रभाव कायम न रख सका किन्तु साहित्य निर्माण की दृष्टि से भी यह पिछड गया यह बात नहीं है। त्रिपिटक और उनकी अट्ठकथा के अतिरिक्त पालि मे अन्य बौद्ध साहित्य नहीं बना है जबकि प्राकृत मे जैन साहित्य निर्माण की अविच्छिन्न धारा बीसवीं शताब्दी तक कायम रही है। बौद्ध धर्म का महायानी साहित्य संस्कृत मे लिखा गया और जैन धर्म का भी साहित्य संस्कृत मे लिखा गया। चौदहवी शताब्दी के बाद बौद्ध संस्कृत साहित्य प्रायः नही लिखा गया जबकि जैन संस्कृत साहित्य का निर्माण आज भी हो रहा है। बौद्ध साहित्य सीलोनी, तिब्बती, चीनी आदि भारतीयेतर भाषाओ मे अपने प्रचार क्षेत्र के कारण लिखा जाता रहा जब कि जैन साहित्य अपभ्रंश और तज्जन्य प्राचीन और आधुनिक भारतीय प्रादेशिक भाषाओं में मर्यादित रहा।

जैन और बौद्ध दोनों धर्मों का प्रतिवाद करने के लिए वैदिक विद्वान् सन्नद्ध थे किन्तु अपनी संस्कृतभक्ति और अपभ्रंशद्वेष के कारण जैन आगमो और पालिपिटकों से वैदिक विद्वान् प्रायः अनभिज्ञ ही रहे। ऐसा अभी एक भी प्रमाण देखने मे नहीं आया जिससे स्पष्ट सिद्ध हो कि प्राचीनकाल के वैदिक विद्वानों ने प्राकृत या पालि के ग्रन्थ देख कर उनकी विस्तृत आलोचना की हो। वैदिकों द्वारा आलोचना तब ही सम्भव हुई जब जैन और बौद्ध ग्रन्थों का निर्माण संस्कृत में होने लगा।

PRAKRIT AND JAINISM SECTION

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उपस्थित विद्वद्वृन्द !

सर्वप्रथम आप सब गुरुजनों का आभार मानना मैं अपना कर्त्तव्य समझता हूँ कि आपने मुझे इस पद पर बैठा दिया। किन्तु जब मैं अपनी योग्यता का विचार करता हूँ तब यह प्रतीत होता है कि आपने मुझ जैसे व्यक्ति को अवसर दिया है उसका कारण मेरी विद्वता नहीं किन्तु जैन धर्म और प्राकृत भाषा के क्षेत्र में अध्ययन करने वालों की कमी—यह है। जो इस क्षेत्र मे विद्वत्ता रखते हैं उन्होंने पुनः इस पद को स्वीकार करना उचित नहीं समझा होगा तब मेरे जैसे तुच्छ व्यक्ति को यह अवसर उन्होंने दिया—ऐसा मैं हृदय से मानता हूँ। मेरे लिये यह आनन्द और प्रतिष्ठा की वस्तु होने पर भी जब मैं अनुभव करता हूँ कि जैन धर्म और प्राकृत भाषा का क्षेत्र वि ानों द्वारा उपेक्षित है तब हृदय दुःख का अनुभव करता है। और इस उपेक्षा के कारणों की खोज की ओर मन स्वतः प्रवृत्त हो जाता है। इन कारणों की चर्चा के पहले मैं दिवंगत आत्मा डॉ० हर्टल का स्मरण करना अपना कर्त्तव्य समझता हूँ। डॉ० हर्टल का परिचय आप सबको देने की आवश्यकता नहीं। जैन साहित्य के क्षेत्र मे कथा साहित्य का जो सांस्कृतिक दृष्टि से महत्त्व है उस ओर विद्वानों का ध्यान आकृष्ट करने का श्रेय डॉ० हर्टल को था। उनकी ८४ वर्ष की आयु में गत वर्ष मृत्यु हुई उससे जो क्षति हुई उसकी पूर्ति हो नहीं सकती।

इस दुःखद घटना के साथ ही जब हम कुछ आनन्ददायक घटनाओं की ओर ध्यान देते है तब हमारा हृदय गद्गद हो जाता है और ऐसा लगता है कि इस उपेक्षित क्षेत्र में कार्य करने वालों की सराहना भारतवर्ष के मनीषी और राजनैतिक नेता भी करने लगे है यह एक शुभ लक्षण है। पिछले जून के महीने में प्रज्ञाचक्षु पंडित सुखलालजी का अभिनन्दन समारोह 'अखिल भारतीय पण्डित सुखलाल जी सन्मान समिति' जिसके अध्यक्ष श्री मोरारजी देसाई थे, की ओर से बम्बई मे हुआ। उपराष्ट्रपति डॉ० राधाकृष्णन् के करकमलों से पण्डितजी के लेखों का 'दर्शन और चिन्तन' नामक संग्रह जो तीन भागों में मुद्रित था, उन्हें समर्पित किया गया और ५५ हजार रुपयों की थैली भी दी गई। उसके बाद अक्टूबर मे गुजरात यूनिवर्सिटी ने उन्हें डी० लिट् की उपाधि से विभूषित करके राजनैतिक नेताओं के स्थान में विद्वान् का सम्मान करने की प्रथा का पुनरुद्धार किया।

जैन साहित्य की उपेक्षा क्यों ?

जैन धर्म का साहित्य प्राकृत, संस्कृत, अपभ्रंश, कन्नड़, तामिल, राजस्थानी और गुजराती में जो उपलब्ध है वह इतना व्यापक और विविध विद्या के क्षेत्रों को स्पर्श करने वाला है कि शायद ही कोई विषय ऐसा होगा जो अछूता रहा हो। फिर भी आधुनिक विद्वानों की उपेक्षा इसके अध्ययन के प्रति क्यों रही—यह एक विचारणीय प्रश्न है।

जैन धर्म भारतवर्ष का एक प्राचीन और स्वतन्त्र धर्म है—इस विषय मे अब तज्ञ विद्वानों में सन्देह नहीं। एक समय था जब कुछ विद्वानों ने अपने ही अज्ञान के कारण इसे बौद्ध या वैदिक

आलोचना-प्रत्यालोचना का क्षेत्र खास कर वादप्रधान दार्शनिक संस्कृत साहित्य है। जैनों की अपेक्षा बौद्धों ने इस क्षेत्र में प्रथम प्रवेश किया। जैन परम्परा के सिद्धसेन और समन्तभद्र के पहले भी नागार्जुन जैसे प्रसिद्ध बौद्ध दार्शनिक अपना प्रभाव इस क्षेत्र में जमा चुके थे और वैदिक दार्शनिकों में एक हलचल पैदा कर चुके थे। वात्स्यायन जैसे वैदिकों ने नागार्जुन के पक्ष का खण्डन किया था और उनको वसुबन्धु और दिग्नाग जैसे दिग्गज बौद्ध दार्शनिकों द्वारा उत्तर भी मिल चुका था। यही समय है जब जैन दार्शनिकों ने भी इस क्षेत्र में पदार्पण किया और सिद्धसेन, मल्लवादी, समन्तभद्र जैसे प्रबल जैन दार्शनिकों ने वैदिक और बौद्ध विद्वानों के मतों का खण्डन किया। उस समय के बाद के ग्रन्थों के देखने से यह प्रतीत होता है कि समन्तभद्र या मल्लवादी के ग्रन्थों मे जो प्रौढ़ पांडित्य और वादक्षमता है वह उस समय के किसी भी वैदिक या बौद्ध विद्वानों के ग्रन्थों से कम नही। फिर भी आगे चल कर जिस प्रकार बौद्ध और वैदिक विद्वानों के बीच पारस्परिक खण्डन का जो ताता लग गया वैसा जैन और बौद्धों के बीच या जैन और वैदिक के बीच देखा नही जाता। हम स्पष्ट रूप से पाते है कि बौद्ध और वैदिकों में उत्तरोत्तर एक के बाद एक परस्पर खंडन करने वाले विद्वानों का तांता-सा लग गया है। कुमारिल, उद्द्योतकर, धर्मकीर्ति, प्रज्ञाकर, शकराचार्य, शांतरक्षित, कमलशील, वाचस्पति मिश्र, जेतारि, जयन्त, दुर्वेक, उदयन, ज्ञानश्री आदि विद्वानों के नाम दार्शनिक साहित्य के क्षेत्र में तेजस्वी तारों की तरह चमकते है। इनके ग्रन्थों को देखने से स्पष्ट प्रतीत होता है कि इन विद्वानों ने परस्पर जो खंडन किया है वह अपने से पूर्व होने वाले विद्वानों के ग्रन्थो को अपने समक्ष रख कर ही किया है। यह काल वस्तुतः बौद्ध और वैदिक विद्वानों के बीच प्रबल संघर्ष का काल रहा—इसकी साक्षी वैदिक और बौद्ध दार्शनिक ग्रन्थ देते हैं। किन्तु बौद्ध और वैदिकों के इस दीर्घकालीन संघर्ष में जैनों का क्या स्थान रहा इसका जब विचार करते है तब निराश होना पड़ता है। नागार्जुन से लेकर ज्ञानश्री तक के बौद्ध दार्शनिक ग्रन्थ देखे या वात्स्यायन से गंगेश तक के वैदिक ग्रन्थ देखे तब यह नही पता लगता कि उन दार्शनिकों के समक्ष जैन पक्ष भी कोई महत्त्वपूर्ण पक्ष था। सुमति या पात्रकेसरी जैसे जैन विद्वानो के मतों का विस्तृत खण्डन बौद्ध ग्रन्थों में देखा जाता है अवश्य, किन्तु वह प्रासगिक है और प्रायः 'एतेन' की प्रक्रिया से है। स्याद्वाद या अनेकान्त जैसे वाद की समीक्षा भी सांख्य और मीमांसकों के साथ कर दी गई है। और तो और शंकराचार्य जैसे विद्वान् वैदिक दार्शनिक ने भी अनेकान्तवाद का जो खण्डन किया वह इतना छिछोरा है कि उनके नाम को शोभा भी नही देता और उनके बाद के वेदान्त के विद्वानों ने उसमें कुछ भी अपनी ओर से विशेष जोड़ा नही है। इतनी चर्चा से इतना स्पष्ट है कि दार्शनिकों के इस संघर्षकाल मे जैन पक्ष बिलकुल गौण रहा। संघर्ष केवल बौद्ध और वैदिकों के बीच रहा।

ऐसा होते हुए भी जब हम उसी दीर्घकाल के बीच होने वाले जैन दार्शनिकों के ग्रन्थ देखते है तब ऐसा प्रतीत होता है कि बौद्ध और वैदिकों के इस संघर्ष का पूरा लाभ जैनों ने भी उठाया है। मल्लवादी हो या समन्तभद्र, अकलंक हो या हरिभद्र, विद्यानन्द हो या अभयदेव, प्रभाचन्द्र हो या वादी देव, हेमचन्द्र हो या यशोविजय—इन सभी जैन विद्वानों के दार्शनिक ग्रन्थ इस बात की साक्षी देते हैं कि उन्होंने अपने-अपने काल के बड़े-बड़े बौद्ध और वैदिक विद्वानों के मतों की विस्तृत समीक्षा की है और खास कर उन दोनों के संघर्ष से निष्पन्न दोनों की खूबियों और खामियों का परिज्ञान करके अपने ग्रन्थों को समृद्ध किया है। इतना ही नहीं किन्तु वादी और प्रतिवादी दोनों की दलीलों को सुनने वाले न्यायाधीश के निर्णय में जो ताटस्थ्य होता है और

दोनों के समन्वय का जो प्रयत्न होता है वैसा ही ताटस्थ्य और प्रयत्न इन जैन विद्वानों के ग्रन्थों में देखा जाता है। मल्लवादी का नयचक्र, हरिभद्र का शास्त्रवार्तासमुच्चय, अकलंक का राजवार्तिक और न्यायविनिश्चय, विद्यानन्द की अष्टसहस्री और तत्त्वार्थश्लोकवार्तिक, अभयदेव का वाद-महार्णव आदि ग्रन्थ जैन-दर्शन के अपने-अपने काल के उत्कृष्ट ग्रन्थ हैं। इतना ही नहीं किन्तु उस काल के वैदिक और बौद्ध ग्रन्थों की तुलना में भी उनका स्थान उच्चतर नहीं तो बराबरी का तो है ही। इतना होते हुए भी इन ग्रन्थों का उपयोग तत्कालीन या उत्तरकालीन बौद्ध या वैदिक विद्वानों ने नहीवत् किया है—यह भी एक सत्य हकीकत है। या यों कहना चाहिए कि जैनों का प्रयत्न बाद में उतरने का रहा और उतरे भी किन्तु वह प्रयत्न एकपक्षीय रहा। अर्थात् जैनाचार्यों ने जो अपने-अपने काल के समर्थ दार्शनिकों के विविध मतों की विस्तृत समालोचना अपने ग्रन्थों में की किन्तु जैन आचार्यों को उत्तर नहीं दिया गया। इसके अन्य कारण जो भी रहे हों किन्तु मेरे मत से एक कारण यह तो अवश्य है कि जैनों ने ग्रन्थों की रचना करके उन्हें अपने भंडारों में तो अवश्य रखे किन्तु उन ग्रन्थों का प्रचार नहीं किया। इसका प्रमाण यह है कि जैन ग्रन्थों की हस्तप्रतों की प्राप्ति प्रायः किसी भी जैनेतर ग्रन्थ भंडार में नहीं होती। इसके विपरीत जैन ग्रन्थागारों में जैनों के अलावा बौद्ध और वैदिक ग्रन्थों की सैकड़ों क्या सहस्रों हस्तप्रतियां मौजूद हैं। इससे एक बात तो सिद्ध होती है कि जैन विद्वान् अपने ग्रन्थागारो को सभी प्रकार के ग्रन्थों से समृद्ध करते थे। इतना ही नहीं किन्तु जैन ग्रन्थों को भी जैन-अजैन सभी प्रकार की सामग्री से समृद्ध करते थे। किन्तु जैन ग्रन्थों का उपयोग जैनेतरों में उतनी ही मात्रा में किया हो उसका प्रमाण उपलब्ध नही होता।

ऐसा क्यों हुआ? इसका जब हम विचार करते हैं तो हमें उसी जैन प्रकृति पर आना पडता है। बौद्धों के स्थान-स्थान पर अपने विहार होते थे जहाँ बौद्ध भिक्षु स्थायी रूप से रहते थे और अपना अध्ययन-अध्यापन करते थे। यही बात वैदिक विद्वानों के विषय मे भी थी। अर्थात् उनका निवास स्थान स्थायी होता था। बौद्ध विहार एक प्रकार से आगे चल कर विद्यापीठ का रूप ले लेते थे और यही बात वैदिकों के मठो की भी है। किन्तु जैनों के ऐसे न विहार थे, न मठ। जैन आचार्य तो एक स्थान मे रह नहीं सकते थे, सदा विचरण करते थे। अतएव उनकी विद्या परम्परा स्थायी रूप ले नहीं पाती थी। पुस्तकों का बोझ लेकर वे विहार भी नहीं कर सकते थे। पुस्तक लिखकर भाण्डार में रख दी और अपने आगे चल पड़े—यही प्रायः उन जैन विद्वानों की जीवन प्रक्रिया थी। बीच-बीच मे कुछ जैन आचार्यों ने चैत्यवास के रूप में स्थायी हो जाने का प्रयत्न किया किन्तु जैन संघ मे ऐसे आचार्यों की प्रतिष्ठा टिक नही सकी और आगे चलकर पुनः ग्रामानुग्राम विचरण करने वालों की प्रतिष्ठा होने लगी और चैत्यवासी परम्परा हीन दृष्टि से देखी जाने लगी। ऐसी स्थिति मे विद्या परम्परा का सातत्य और प्रचार सम्भव नहीं था। जैनेतरों को जन मत जानने का साधन जैन ग्रन्थ नहीं किन्तु जैन व्यक्ति ही रहा। ऐसी स्थिति में जैनेतर ग्रन्थों में जैन ग्रन्थ के आश्रय से विचार होना सम्भव न था। अतएव हम देखते हैं कि जैनेतर ग्रन्थों में जैन मत और ग्रन्थों की चर्चा नहींवत् है।

जैनों के पक्ष की चर्चा अन्य ग्रन्थों में नही मिलती इसका एक कारण और भी है और वह यह है कि दार्शनिकों में प्रायः अपने से विरोधी वादों की समीक्षा करने का प्रयत्न देखा जाता है। बौद्ध और वैदिक मन्तव्यों में जैसा ऐकान्तिक विरोध है वैसा जैन और वैदिकों में या बौद्ध और जैन में परस्पर ऐकान्तिक विरोध है भी नहीं। अतएव वैदिक और बौद्ध परस्पर प्रबल विरोधी

मन्तव्यों की विचारणा करे यह स्वाभाविक है। जैनों ने तो दार्शनिक दृष्टि से बौद्ध और वैदिकों के दार्शनिक विरोध को अनेकान्त के आश्रय से मिटाने का प्रयत्न किया है। ऐसी स्थिति में जैनाचार्य बौद्ध या वैदिक आचार्यों के समक्ष एक प्रबल विरोधी रूप से उपस्थित नहीं भी होते हैं। यह भी एक कारण है कि जैनाचार्यों के ग्रन्थों की चर्चा या प्रचार अन्य दार्शनिकों में नहीं हुआ।

एक ओर दार्शनिक दृष्टि से प्रबल विरोधी पक्ष के रूप में जैन पक्ष को जब स्थान नहीं मिला तब जैनों के साहित्य को देखने की जिज्ञासा का उत्थान ही जैनेतरों में नहीं हुआ; तो दूसरी ओर जैनों को अपने मन्तव्यों को लिखित रूप में सर्वत्र प्रचारित करने की प्रेरणा या आवश्यकता भी प्रतीत नहीं हुई। वे अपने भक्तों के बीच ही अपने साहित्य का प्रचार करते रहे। भक्तों में भी श्रावक या उपासक वर्ग तो उन हस्तलिखित पोथियों की पूजा ही कर सकता था किन्तु पढ़ने की आवश्यकता महसूस नहीं करता था। साधुवर्ग में भी कुछ ही साधु संस्कृत-प्राकृत पढ़-लिख सकते थे अन्य अधिक संख्या तो ऐसी ही होती थी जो बाह्य तपस्या आदि साधनों के द्वारा ही अपनी उन्नति में लगे हुए थे। ऐसी स्थिति में सब विषयों में सदैव साहित्य का सर्जन होकर भी वह प्रचार में आया नहीं तो इसमें आश्चर्य की बात नहीं है।

अंग्रेज यहां आये और उसके बाद मुद्रणकला का विकास हुआ। प्रारम्भ में तो जैन पुस्तकों के प्रकाशन का ही विरोध हुआ और वह विरोध मर्यादित रूप में आज भी है। किन्तु जब वेबर, याकोबी और मोनियर विलियम्स जैसे विद्वानों ने जैन साहित्य का महत्त्व परखा और उसकी उपयोगिता राष्ट्रीय सांस्कृतिक इतिहास की दृष्टि से भी अत्यधिक है—इस बात को कहा तब विद्वानों का ध्यान जैन साहित्य की ओर गया। किन्तु दुर्भाग्य यह है कि प्रकाशित जैन साहित्य की मात्रा अत्यधिक होते हुए भी प्राकृत और अपभ्रंश भाषा उसके विशेष अध्ययन में बाधक इसलिए हुई कि संस्कृत के अध्ययन-अध्यापन की परम्परा के समान प्राकृत-अपभ्रंश की अध्ययन-अध्यापन परम्परा भारतवर्ष में थी ही नहीं। और जो जैन साहित्य प्रकाशित भी हुआ उसका अधिकांश इस दृष्टि से तो प्रकाशित हुआ ही नहीं कि इसका उपयोग जनेतर विद्वान् अपने संशोधन कार्य में भी करें। अतएव हम देखते हैं कि अत्यधिक ग्रन्थ पत्राकार मुद्रित हुए और उनमें विस्तृत प्रस्तावना, अनुक्रमणिका और शब्दसूचियाँ आदि उपयोगी सामग्री दी नहीं गई और आधुनिक संशोधन पद्धति से उनका सम्पादन भी नहीं हुआ। इन कारणों से विद्वानों की उपेक्षा आधुनिक काल में भी जैन साहित्य के प्रति रही।

अध्ययन की आवश्यकता—

इस उपेक्षा के कारण जैन दर्शन के मर्म को पकड़ना प्राचीन और आधुनिक काल के विद्वानों के लिए कठिन हो गया है। यही कारण है कि अनेकान्त के विषय में प्राचीन काल में शंकराचार्य द्वारा दिये गए आक्षेपों को जिस प्रकार अन्य वेदान्ती विद्वान् दोहराते रहे उसी प्रकार आधुनिक विद्वानों में किसी एक ने जो आक्षेप किया दूसरों के द्वारा वही दोहराया जाता है और प्रायः यह देखा जाता है कि मूल ग्रन्थ अब उपलब्ध होने पर भी उन्हें देखने का कष्ट विद्वान् लोग नहीं उठाते। विद्वानों के आक्षेपों का उत्तर देने का तो यह स्थान नहीं। जिन्हें जिज्ञासा हो वे पं० महेन्द्रकुमार द्वारा लिखित 'जैन दर्शन' देखें। किन्तु जब आज सह-अस्तित्व और पंचशील की बात कही और प्रचारित की जाती हैं तब यह विचारना तो आवश्यक हो गया है कि यह सह-अस्तित्व और पंचशील की बात भारतवर्ष में ही क्यों उठी? इसके पीछे क्या भारतवर्ष की कमजोरी है या भारतीय

संस्कृति का जीवातुभूत तत्त्व समन्वय की भावना है ? मेरी तुच्छ समझ में तो यह आता है कि वैदिक काल से चली आई समन्वय की भावना का ही चरम विकास राजनैतिक क्षेत्र में सह-अस्तित्व और पंचशील का सिद्धान्त है। कमजोर और छोटे राष्ट्र तो और भी हैं किन्तु उन्होंने तो सह-अस्तित्व की आवाज नहीं उठाई। अतएव यह मानना पड़ेगा कि विविध विचारों की क्रीड़ाभूमि भारतवर्ष में से ही उठने वाली यह आवाज उसकी अपनी प्राचीन परम्परा के अनुकूल है। वेदकाल में बहुदेववाद के विरोध का समन्वय 'एकं सद्विप्रा बहुधा वदन्ति' यह था। उपनिषद् मे तो ब्रह्म-तत्त्व के साक्षात्कर्ताओं ने ब्रह्म को 'अणोरणीयान् महतो महीयान्', 'क्षरम् अक्षरं च व्यक्ता-व्यक्तम्' कह करके एक प्रकार से दो विरोधी धर्मों का समन्वय एक ब्रह्म मे किया है। एक ओर ब्रह्म को अवाच्य बताया गया और दूसरी ओर से समझाने के लिए ही तो उपनिषदों की रचना हुई। उपनिषदों मे जगत् के मूल मे सत्, असत्, वायु, आकाश, अग्नि आदि कई पदार्थों को बताया गया, तो आखिर इन सबकी एकवाक्यता ब्रह्म पदार्थ मे की गई—यह सब मेरे विचार से समन्वय की ही भावना के कारण शक्य हुआ है। इतना ही नही किन्तु भारतवर्ष के समग्र दर्शनों को अधि-कारी भद से निरूपित करके चरम सीमा पर ब्रह्मवाद को रखा गया यह भी उसी की ओर संकेत है। बौद्ध दर्शन के परस्पर विरोधी सम्प्रदायो की भी बुद्ध के उपदेश के साथ संगति अधिकार भेद को लेकर ही की गई और शून्यवाद को चरम सीमा मे बिठाया गया—यह समन्वय नहीं तो क्या है ? ऐसी स्थिति में भारतवर्ष के समग्र दर्शनों का समन्वय करने वाला जैन दार्शनिको का अनेकान्तवाद अब केवल आक्षेपों या उपेक्षा का विषय न रह कर अभ्याम का विषय बने यह आवश्यक है। जहा अन्य दार्शनिकों ने मौलिक विरोध को विरोध न मान कर केवल सैद्धान्तिक समन्वय की बात की है वहां जैनाचार्यों ने उस बात की सचाई किस प्रकार सिद्ध होती है उसे विस्तार से दिखाने का अपने दार्शनिक ग्रन्थों मे प्रयत्न किया है। वैदिक वाक्य मे तो सिद्धान्त रूप से कह दिया कि 'एक सत् विप्रा बहुधा वदन्ति' किन्तु इस वैदिक वाक्य की सचाई को सिद्ध करने का श्रेय यदि किसी को है तो वह जैनाचार्यों को है। जैसे-जैसे दार्शनिक विचारो का भारतवर्ष मे विकास और विस्तार बढ़ता गया वैसे-वैसे जैनो का अनेकान्त उन सब का समन्वय करता गया यह बात काल-क्रम से निर्मित जैन दार्शनिक ग्रन्थो से सिद्ध होती है। वस्तुत देखा जाय तो भारतवर्ष के दार्शनिक विचारों के क्रमिक विकास को अपने में सन्निविष्ट करने वाले ये जैन ग्रन्थ उपेक्षा का नही किन्तु अभ्यास का विषय बने यह आवश्यक है।

अनेकान्त की ही तरह भारतवर्ष मे बुद्ध और महावीर से लेकर महात्मा गाधी, विनोबा तक अहिंसा के विचार का विकास हुआ है तथा आचरण मे अहिंसा की व्यापकता क्रमशः बढ़ते-बढ़ते आज राजनैतिक क्षेत्र में भी पहुँच गई है। ऐसी अहिंसा के विशेष अध्ययन की सामग्री जैन ग्रन्थों में है। जिस अहिंसा के सिद्धान्त का अग्रदूत भारतवर्ष राष्ट्रसमूह मे बना है उस अहिंसा की परम्परा का इतिहास खोजना अनिवार्य है और उसके लिए तो जैन ग्रन्थों का अध्ययन अनि-वार्य होगा ही। यह एक अच्छा लक्षण है जिससे कि जैन ग्रन्थों के अध्ययन की प्रगति अवश्य होगी, ऐसा मैं मानता हूँ।

आधुनिक भाषाओं के विकास का अध्ययन बढ़ रहा है और प्रादेशिक प्रचलित भाषाओं के उपरान्त बोलियों का अध्ययन भी हो रहा है—यह एक अच्छी बात है जिसके कारण प्राकृत भाषा का भाषादृष्टि से अध्ययन अनिवार्य हो गया है। किन्तु खेद के साथ कहना पड़ता है कि भारत-

वर्ष के विश्वविद्यालयों की उपेक्षा अभी भी इस ओर बनी हुई है। जब तक प्राकृत भाषा का विधिवत् अध्ययन नहीं होता तब तक आधुनिक प्रादेशिक भाषाओं और बोलियों का अध्ययन भी अधूरा ही रहेगा। आशा है इस ओर विश्वविद्यालय के अधिकारीवर्ग ध्यान देंगे और इस कमी को पूरा करेंगे।

साहित्योद्धार के प्रयत्न—

याकोबी जैसे कुछ विद्वानों ने जैन ग्रन्थों के आधुनिक पद्धति से संस्करण प्रकाशित करके विद्वानों को इस साहित्य के प्रति आकृष्ट किया। आधुनिक युग प्रचार-युग है। अतएव उसका असर जैनों में भी हुआ और इस दिशा में भी प्रयत्न हुए। फलस्वरूप माणिकचन्द दिगम्बर जैन ग्रन्थमाला, सिंघी जैन ग्रन्थमाला, जैन साहित्य उद्धारक फण्ड ग्रन्थमाला, आत्मानन्द जैन ग्रन्थमाला, मूर्तिदेवी जैन ग्रन्थमाला, जीवराज जैन ग्रन्थमाला, आदि ग्रन्थमालाओं में आधुनिक ढंग से जैन पुस्तकें प्रकाशित होने लगीं। इतना होते हुए भी जैनसाहित्य की विशालता और व्यापकता देखते हुए ये प्रयत्न अपने आप में महत्त्वपूर्ण होते हुए भी पर्याप्त नहीं है। अभी तो समग्र जैन साहित्य को आधुनिक संशोधन पद्धति से प्रकाशित करने का महत् कार्य विद्वानों के समक्ष पड़ा है और ऐसे कार्य केवल व्यक्तिगत प्रयत्नों से नहीं किन्तु सम्मिलित होकर पारस्परिक सहकारिता से ही हो सकते हैं। खेद के साथ कहना पड़ता है कि जैनों के साम्प्रदायिक अभिनिवेश के कारण उनकी यह साहित्यिक बहुमूल्य सम्पत्ति अध्ययन के क्षेत्र से लुप्त हो रही है किन्तु वे बुद्धिपूर्वक प्रयत्न नहीं कर रहे हैं। जब मूल संस्कृत-प्राकृत-अपभ्रंश ग्रन्थ के प्रकाशन की यह हालत है तो उनके आधार पर आधुनिक भाषाओं में लिखे गये अध्ययन ग्रन्थों की बात उठती ही नहीं। हजारों की तादाद में मूल जैन ग्रन्थों के होते हुए भी उनके आधार पर लिखे गये अध्ययन ग्रन्थ अंगुलियों पर भी नहीं गिने जा सकते यह हालत है।

ऐसी परिस्थिति में जैन साहित्य के अध्ययन-अध्यापन, प्रकाशन आदि के लिए जो भी प्रयत्न हो उसका स्वागत हमें करना चाहिए। परम संतोष की बात है कि बिहार सरकार ने संस्कृत पालि के अतिरिक्त प्राकृत विद्यापीठ की भी स्थापना ई० १९५६ में की है और उसका संचालन डा० हीरालाल जैन जैसे प्रतिष्ठित् विद्वान् को सौंपा है। आशा की जाती है कि यह विद्यापीठ जैन साहित्य के बहुमुखी अध्ययन का एक महत्त्वपूर्ण केन्द्र बन जायगा। राष्ट्रपति डा० राजेन्द्र प्रसाद का ध्यान भी इस उपेक्षित क्षेत्र की ओर गया यह परम सौभाग्य की बात हुई। उनके सत्प्रयत्नों से प्राकृत टेक्स्ट सोसाइटी की स्थापना १९५३ में हुई है और प्रारम्भिक कार्य व्यवस्थित होकर अब वह भी इस क्षेत्र में कार्य करने लगी है। मुनिराज श्री पुण्यविजय जी का सम्पूर्ण सहकार इसे प्राप्त है। प्रारम्भ में जैन आगमों के संशोधित संस्करण तथा अन्य सांस्कृतिक महत्त्व के प्राकृत ग्रन्थों का प्रकाशन करने की योजना है। इससे विद्वानों को आधार-भूत मौलिक प्रामाणिक सामग्री अध्ययन के लिए मिलेगी। पिछले अक्टूबर में सेठ श्री कस्तूरभाई लालभाई ने अपने पिता की स्मृति में 'भारतीय संस्कृति विद्यामंदिर' की स्थापना अहमदाबाद में की है। प्रारम्भ में यह संस्था जैन भंडारों को, जोकि कई स्थानों में है, उन्हें एकत्र करके व्यवस्थित करेगी। इससे विद्वानों को यह सुभीता हो जायगा कि उन्हें अभीष्ट ग्रन्थों की प्रतियां एक ही स्थान से मिल सकेंगी। आशा की जाती है कि विद्वानों को हस्तलिखित प्रतियों को प्राप्त करने में जो कठिनाई का अनुभव करना पड़ता है वह इससे दूर हो जायगा। अभी-अभी नवम्बर में दिल्ली में होने वाले विश्व-

धर्म सम्मेलन में अहिंसा के विषय मे एक विद्यापीठ स्थापित करने की योजना बनाई गई है उससे भी जैन संशोधन को बल मिलेगा। बनारस के पार्श्वनाथ विद्याश्रम की जैन साहित्य के इतिहास की योजना प्रगति कर रही है और विद्वानों के सहकार से वह पूर्ण होगी तब जैन साहित्य का महत्त्व और उसकी व्यापकता प्रत्यक्ष होगी। बनारस का जैन संस्कृति संशोधन मंडल भी इस क्षेत्र में अपनी सीमित शक्तियों के होते हुए भी कार्य कर रहा है। श्वेताम्बर जैन कान्फ्रेंस, बम्बई, महावीर तीर्थक्षेत्र समिति, जयपुर और वीरसेवा मंदिर, दिल्ली का विशेष ध्यान जैन भंडारों को व्यवस्थित करने की ओर गया है और उनके द्वारा हस्तलिखित प्रतियों की सूचियां प्रकाशित हो रही हैं। फलस्वरूप कई अज्ञात ग्रन्थों का पता चला है और ग्रन्थस्थ प्रशस्तियों के प्रकाशन द्वारा कई ऐतिहासिक तथ्यों की उपलब्धि हुई है।

जैन आगमों के आधुनिक पद्धति से संशोधित संस्करण, अनुवाद के साथ प्रकाशित करने का प्रयत्न श्वेताम्बर स्था० कान्फ्रेंस, श्वेताम्बर तेरापंथी महासभा और प्राकृत टेक्स्ट सोसाइटी ये तीनों संस्थाएँ कर रही हैं। यदि ये संस्थाएँ परस्पर सहकार से इस महत्त्वपूर्ण कार्य में लग जायें तो कार्य की सम्पूर्त्ति सहज और सुचारु रूप से होगी।

यह परम हर्ष की बात है कि डा० हीरालाल जी के प्रयत्न से सिद्धान्त ग्रन्थ षट्खण्डागम का धवला टीका के साथ जो प्रकाशन हो रहा था वह अब १६ भागों मे सम्पूर्ण हो गया है। कषाय-पाहुड़ भी सानुवाद प्रकाशित हो गया है और महाबंध भी पूर्ण होने जा रहा है। इस तरह से दिगम्बर सम्प्रदाय के आगम ग्रन्थों का यह प्रकाशन अब समाप्तप्राय है और जैन धर्म के कर्म सिद्धान्त को जानने का एक उत्तम साधन विद्वानों को उपलब्ध हो गया है।

ई० १९५६–५७ की प्रगति—

मौलिक संशोधन के क्षेत्र में डेक्कन कालेज, पूना सराहनीय कार्य कर रही है। उसके द्वारा प्रकाशित डा० देव का History of Jaina Monachism और डा० दावने का Nominal Composition in Middle-Indo-Aryan अत्यन्त महत्त्वपूर्ण ग्रन्थ हैं डा० देव ने जैन श्रमणों के आचारों का कालक्रम से मूल प्राकृत और संस्कृत ग्रन्थों से निरूपण एक बहुश्रुत विद्वान् की योग्यता से किया है। भूमिका रूप से उन्होंने श्रमण परम्परा का प्रादुर्भाव कैसे हुआ इस समस्या के विषय मे विविध मतों की समीक्षा करके एक समन्वय प्रधान सुझाव रखा है। और श्रमण संघ और उसके आचारों के ग्रन्थगत तथ्यों का संवाद उपलब्ध शिलालेखों से भी दिखाया है। श्रमणों और बहुजन समाज में परस्पर आचारों के विषय में किस प्रकार आदान-प्रदान हुआ है यह भी सप्रमाण दिखाने का सफल प्रयत्न किया है। अब तक जैन दर्शन के विषय में तो अँग्रेजी में कुछ पुस्तकें उपलब्ध थीं किन्तु जैन श्रमणों के आचारों का सांगोपांग निरूपण हुआ नहीं था। डा० देव की यह पुस्तक इस क्षेत्र में मार्गसूचक स्तम्भ के रूप में हमें उपलब्ध हुई है। इस विषय के लिए कितनी विपुल सामग्री उपलब्ध है यह भी स्पष्ट हो गया है। डा० देव इस क्षेत्र में अपना अध्ययन जारी रखें और ऐसे ही उत्कृष्ट ग्रन्थ की भेंट हमें देते रहें यही उनसे निवेदन है।

प्राकृत और पालि भाषा के समासों का अध्ययन डा० दावने ने कुशलतापूर्वक करके प्राकृत भाषा के इस विषय के अध्ययन की जो कमी थी उसे दूर किया है। लेखक ने प्राकृत और पालि भाषा के समासों के प्रयोगों का अध्ययन कालक्रम से विकासक्रम की दृष्टि से किया.है। डा० दावने की यह पुस्तक प्राकृत और पालि भाषा के अध्येताओं के लिये कई नये तथ्यों को सप्रमाण उपस्थित करती है। खास कर प्राकृत वैयाकरणों ने अपने प्राकृत भाषा के व्याकरणों में समास प्रकरण दिया नहीं है। प्राकृत व्याकरण की इस कमी की पूर्ति तो डा० दावने ने की ही है। साथ ही संस्कृत और पालि की तुलना मे प्राकृत समासों की विशेषता का भी दिग्दर्शन हो गया है।

जैन संस्कृति संशोधन मंडल द्वारा प्रकाशित जैन कला के क्षेत्र में लब्ध-प्रतिष्ठ विद्वान् डा० उमाकान्त शाह का ग्रन्थ Studies in Jaina Art जैन कला विषयक एक महत्त्वपूर्ण पुस्तक सिद्ध होगी। विद्वान् लेखक ने इसमे उत्तर भारत में उपलब्ध जैन कला के महत्त्वपूर्ण अवशेषों की विवेचना की है। तथा जैन पूजा के प्रतीकों की ऐतिहासिक आलोचना सर्वप्रथम व्यवस्थित रूप से करने का श्रेय भी प्राप्त किया है। इतना ही नहीं किन्तु गुर्जर शिल्पकला का पार्थक्य विद्वानों के समक्ष सप्रमाण उपस्थित करने का सत्प्रयत्न भी इस ग्रन्थ में लेखक ने किया है। पुस्तक जैन कला के विषय मे अपूर्व है इतना ही नहीं किन्तु प्रतिपाद्य विषय का सांगोपांग प्रामाणिक निरूपण भी उपस्थित करती है।

हामबूर्ग से Bruhn का महानिबन्ध शीलांककृत 'चउपन्नमहापुरिसचरिय' के विषय में प्रकाशित हुआ है यह सूचित करता है कि जैकोबी की परम्परा जर्मनी में अभी भी जीवित है। आचार्य शीलांककृत 'चउपन्नमहापुरिसचरिय' अभी अप्रकाशित है। प्राकृत टेक्स्ट सोसाइटी उसे काशित करने जा रही है।

जैन धर्म के प्रचार का भौगोलिक दृष्टि से वर्णन करने वाली अनेक पुस्तकों की संकला बन गई है। उस संकला मे पी० बी० देसाईकृत Jainism in South India and Some Jaina Epigraphs एक महत्त्वपूर्ण कड़ी है। इसमें तामिल, तेलूगु और कन्नड़ भाषा-भाषी प्रदेशों मे जैन धर्म के प्रचार का ऐतिहासिक आधारों पर वर्णन है। तथा हैदराबाद प्रदेश के कन्नड़ शिला लेखों का संग्रह, अँग्रेजी विवरण और हिन्दीसार के साथ पहली बार ही दिया गया है। पुस्तक का प्रकाशन जीवराज जैन ग्रन्थमाला में हुआ है। उसी संकला में श्री राय चौधरी ने Jainism in Bihar लिखकर एक और कड़ी जोड़ी है। प्रादेशिक दृष्टि से विविध अध्ययन ग्रन्थों के द्वारा ही समग्रभाव से जैन धर्म के प्रचार क्षेत्र का ऐतिहासिक चित्र विद्वानों के समक्ष आ सकता है। अभी भी कई प्रदेशों के विषय में लिखना बाकी ही है।

पार्श्वनाथ विद्याश्रम, बनारस से प्रकाशित डा० मोहनलाल मेहता का महानिबन्ध Jaina Psychology कर्मशास्त्र का मानसशास्त्र की दृष्टि से एक विशिष्ट अध्ययन है। अंग्रेजी में डा० ग्लाझनप् ने जैन कर्म मान्यता का जैन दृष्टि से विवरण दिया ही था किन्तु उस मान्यता का संवाद-विसंवाद आधुनिक मानस-शास्त्र से तथा अन्य दर्शनों से किस प्रकार है यह तो सर्वप्रथम डा० मेहता ने ही दिखाने का प्रयत्न किया है।

कद में छोटी किन्तु पूजा सम्बन्धी ऐतिहासिक तथ्यों के आधार पर लिखी गई प्रसिद्ध विद्वान् आचार्य कल्याण विजयजी की 'जिनपूजापद्धति' पुस्तिका मे जैन पूजा पद्धति में कालक्रम

से कैसा परिवर्त्तन होता आया है इस विषय का सुन्दर निरूपण है।

जैन कल्चरल रिसर्च सोसाइटी द्वारा डा० उमाकान्त शाह का निबन्ध 'सुवर्ण भूमि में कालकाचार्य' प्रकाशित हुआ है। इतिहास के विद्वानों का ध्यान इस पुस्तक की ओर मैं विशेषत: आकर्षित करना चाहता हूँ। प्रथम बार ही लेखक ने प्रामाणिक आधार से ये स्थापनाएँ की है कि जैनाचार्य कालक भारतवर्ष के बाहर सुवर्ण भूमि तक गये थे। सुवर्णभूमि बर्मा, मलयद्वीपकल्प, सुमात्रा और मलयद्वीप समूह है। आचार्य कालक अनाम (चम्पा) तक गये। आचार्य कालक ही श्यामाचार्य हैं और अनुयोगकर्ता भी हैं। उस निबन्ध में इतिहास के विद्वानों के लिये विक्रम सम्वत और गर्दभिल्ल के विषय में भी पुन: विचार करने की प्रेरणा है।

उसी सोसायटी की एक अन्य पुस्तक है 'स्वाध्याय'। इसमें आत्मा के विषय में विचारणा महात्मा भगवानदीन ने की है।

जैन दर्शन के आत्मस्वरूप को केन्द्र में रख कर समग्र भाव से भारतीय दर्शनसंमत आत्मा और ईश्वर के स्वरूप का तथा आध्यात्मिक साधना का विशद वर्णन पंडित श्री सुखलाल जी ने 'अध्यात्म विचारणा' नाम से गुजराती और हिन्दी मे प्रकाशित उनके तीन व्याख्यानों मे किया है। यह छोटा-सा किन्तु सारगर्भित ग्रन्थ दार्शनिकों को भारतीय दर्शनों को समन्वय-प्रधान दृष्टिकोण से देखने की दृष्टि देगा इसमें सन्देह नही है। यह ग्रन्थ अध्यात्म की विचारणा के मूल उद्देश्य आत्मोन्नति की ओर भी अग्रसर करेगा ऐसा मेरा विश्वास है।

दर्शन के प्रसिद्ध विद्वान् प० महेन्द्रकुमार न्यायाचार्य ने 'जैन दर्शन' हिन्दी मे लिख कर वस्तुत: जैन दर्शन का बड़ा उपकार किया है। संस्कृत जानने वालों को जैन दर्शन का अध्ययन सुलभ था किन्तु हिन्दी मे समग्र भाव से जैन दर्शन का परिचय देने वाली कोई भी पुस्तक नही थी। इस महती कमी की पूर्त्ति का श्रेय पं० महेन्द्र कुमार को है। ग्रन्थ विस्तार से लिखा गया है और दार्शनिक वाद विवाद मे जैनों का कैसा प्रयत्न रहा इसका अच्छा चित्र उपस्थित करने मे पंडितजी को सफलता मिली है। इस ग्रन्थ का प्रकाशन वर्णी ग्रन्थमाला मे हुआ है।

भगवान् महावीर के ऐतिहासिक विस्तृत चरित्र की सम्पूर्त्ति अभी बाकी है। फिर भी डा० उपाध्ये का व्याख्यान Mahavira and his Philosophy of life भगवान् महावीर के जीवन का जो संदेश है उसे आकर्षक ढंग से उपस्थित करता है और भगवान् महावीर के प्रति आदर उत्पन्न करने की पर्याप्त सामग्री देता है। लोकभोग्य जीवनचरित्र लिखने में सिद्ध-हस्त लेखक श्री बालाभाई देसाई 'जयभिक्खु' ने गुजराती मे लोकभोग्य ऐसे भगवान् महावीर के दो जीवन चरित्र 'निर्ग्रन्थ भगवान महावीर' और 'भगवान् महावीर' लिखे है। उनसे भगवान् महावीर की जीवन साधना का अच्छा परिचय मिलता है। जैन कथाओं को आधुनिक ढंग से सजा कर लिखने में भी श्री बालाभाई कुशल है और श्री रतिलाल देसाई भी। इन दोनों के कथा-संग्रह क्रमश: 'सद्वाचन श्रेणी' और 'सुवर्ण कंकण' के नाम से प्रकाशित हुए है। जीवन को उन्नत बनाने में ये कथाएँ सहायक हों ऐसी चोट इनमें विद्यमान है।

अपभ्रंश भाषा का साहित्य क्रमश: प्रकाशित हो रहा है किन्तु अभी कई ग्रन्थ अप्रकाशित ही है। डा० हरिवंश कोछड़ ने 'अपभ्रंश साहित्य' लिख कर अपभ्रंश के अध्येताओं के लिये

एक अच्छा परिचय ग्रन्थ उपस्थित किया है। डा० कोछड़ ने इस ग्रन्थ में अपभ्रंश भाषा का परिचय उसके विकास के साथ दिया है तथा हिन्दी भाषा के साथ अपभ्रंश के सम्बन्ध को भी स्पष्ट किया है। तदुपरान्त अपभ्रंश के विविध साहित्य का परिचय कराया है।

पिछले दो वर्षों मे अभिनन्दन और स्मृति ग्रन्थों के रूप में अनेक विद्वानों के सहकार से जो लेख-संग्रह प्रकाशित हुए हैं उन्हें देखते हुए एक बात तो अवश्य ध्यान में आती है कि विद्वानों का ध्यान जैन दर्शन, समाज, धर्म आदि की ओर गया है किन्तु अभी प्राकृत भाषा विषयक विशेष अध्ययन उपेक्षित है। जैन कला की दृष्टि से "आचार्य श्री विजयवल्लभ सूरि स्मारक ग्रन्थ" सुरुचि-पूर्ण सामग्री से सम्पन्न है। जैन कला के विविध क्षेत्रों को स्पर्श करने वाले अनेक चित्र और लेखों के कारण यह अभिनन्दन ग्रन्थ कला के अध्येताओं के लिये संग्रहणीय बन गया है। तदुपरान्त जैनदर्शन, धर्म, समाज आदि के विषय में भी अच्छे लेखों का संग्रह इसमें हुआ है। विशेष बात यह है कि हिन्दी, अंग्रेजी और गुजराती तीनों भाषाओं के लेख संग्रह में है।

ईसा की १७वीं शती में होने वाले जैन दर्शन के प्रसिद्ध विद्वान् उपाध्याय यशोविजयजी की स्मृति रूप 'यशोविजय स्मृति ग्रन्थ' का प्रकाशन उपाध्याय जी के विविध विषयक पाण्डित्य और आध्यात्मिक जीवन को स्फुट करने में सफल हुआ है और उपाध्याय जी की जैन साहित्य को जो देन है उसका अच्छा चित्र उपस्थित करता है।

आचार्य राजेन्द्र सूरि जिन्होने 'अभिधानराजेन्द्र' महाकोष का निर्माण किया था, उनके निधन की पचासवी तिथि के स्मारक रूप से 'श्रीमद्विजय राजेन्द्र सूरि स्मारक ग्रन्थ' का प्रकाशन हुआ है। विशालकाय इस ग्रन्थ मे हिन्दी-अंग्रेजी और गुजराती में आचार्य राजेन्द्र सूरि के जीवन के अतिरिक्त दर्शन और संस्कृति; जिन, जिनागम और जैनाचार्य; जैनधर्म की प्राचीनता और प्रसार; ललितकला और तीर्थंकर; हिन्दी जैन साहित्य आदि विषय मे विविध सामग्री का संकलन हुआ है।

नये लेखकों के गुरु स्थानीय तीन जीवित विद्वानों की पचास से भी अधिक वर्ष की लेखन सामग्री एकत्र होकर प्रकाशित हुई है—यह इस उपेक्षित क्षेत्र की आनन्ददायक घटना है। प्रज्ञाचक्षु श्री पं० सुखलालजी के हिन्दी-गुजराती लेखों का संग्रह तीन भागों (एक हिन्दी और दो गुजराती) में ढाई हजार से भी अधिक पृष्ठों मे 'दर्शन और चिन्तन' नाम से प्रकाशित हुआ है। इसमें पण्डित जी के लेखों को धर्म और समाज, दार्शनिक मीमांसा, जैनधर्म और दर्शन, परि-शीलन, अर्घ्य, प्रवासकथा, आत्मनिवेदन—इन खण्डों मे विभक्त किया गया है। वाचक को प्रज्ञाचक्षु पंडितजी की साहित्य-साधना का जब साक्षात्कार होता है तब वह अवाक् रह जाता है और जीवन में एक नई प्रेरणा लेकर उन्नति की ओर अग्रसर होता है—ऐसी जीवनी शक्ति इन लेखों मे है। कोई चर्चा ऐसी नहीं होती जिसका सत्य और समुन्नत जीवन से स्पर्श न हो। पुरानी चर्चा भी आज नई जैसी लगती है क्योंकि पण्डितजी किसी भी विषय का निरूपण उपलब्ध पूरी सामग्री के आधार पर करते हैं और पूर्वग्रह नहीं होता। इस दृष्टि से उनके लेखों का मूल्य काल-ग्रस्त नहीं होता।

श्री जुगलकिशोर मुख्तार की ऐतिहासिक चर्चाएँ सुविदित हैं। उनके दीर्घकालीन ऐतिहासिक अन्वेषण कार्य को एकत्र करके 'जैन साहित्य और इतिहास पर विशद प्रकाश' नाम से एक ग्रन्थ में प्रकाशित किया गया है। श्री मुख्तार जी की लगन और अध्यवसाय का पता तो इसमें लगता ही है, उपरान्त जैन साहित्य और इतिहास की अनेक गुत्थियां सुलझाना श्रमसाध्य होने पर भी इन वयोवृद्ध संशोधक का धैर्य कभी नहीं टूटा यह जब हम उनके लेखों द्वारा जानते हैं तब जीवन में उत्साह लेकर ही पुस्तक से अलग हो सकते हैं। अन्वेषकों के लिये तो यह ग्रन्थ अनिवार्य सा है।

श्री नाथूराम जी प्रेमी जी के विविध विषयक लेखों का संग्रह 'जैन साहित्य और इतिहास' प्रथम प्रकाशित हो गया था किन्तु उसकी संशोधित और परिवर्धित आवृत्ति अभी हाल में प्रकाशित हुई है। ऐसा संग्रह पुनः प्रकाशित करना पड़ा—यह विद्वानों की तद्विषक जिज्ञासा और उन लेखों का माहात्म्य सूचित करता ही है। साथ ही वयोवृद्ध श्री प्रेमीजी अपने विषय में कितने अद्यतन रहते हैं यह भी उनके विविध विषयक लेखों में किये गये संशोधन-परिवर्धन के द्वाराज्ञात होता है।

डा० ए० एन्० उपाध्ये जैन और प्राकृत भाषा के विविध क्षेत्रों मे लिखने वालों में मूर्धन्य हैं। उनके द्वारा सम्पादित पुस्तकों और विविध विषयक लेखों की एक सूची (Books and papers) अभी प्रकाशित हुई है। इस सूची से उनका विविध क्षेत्रव्यापी पाण्डित्य तो दृष्टिगोचर होता ही है साथ ही जैन विद्या की आधुनिक उन्नति का लेखा और उसमें डा० उपाध्ये की जो विशिष्ट देन है उसका भी पता लगता है और उनके प्रति आदर द्विगुणित हो जाता है।

डा० पिशल कृत 'प्राकृत व्याकरण' अब हमें अंगरेजी भाषा मे भी उपलब्ध हो गया है। डा० सुभद्र झा जैसे सुयोग्य भाषातत्त्वविद् ने इसका जर्मन से अँगरेजी में अनुवाद करके प्राकृत-भाषारसिकों का मार्ग अत्यन्त सरल कर दिया है। निःसन्देह यह ग्रन्थ प्राकृत भाषा के अध्ययन के लिये आज भी उतना ही महत्त्वपूर्ण है जितना वह जब लिखा गया था, तब था। यह भी आनन्द का विषय है कि शीघ्र ही इसी व्याकरण का हिन्दी भाषा मे भी अनुवाद प्रकाशित होने जा रहा है। हिन्दी में अनुवाद डा० हेमचन्द्र जोशी ने किया है।

डा० सुनीति कुमार चटर्जी और सुकुमार सेन द्वारा सम्पादित A middle Indo-Aryan Reader का नवीन संशोधित और परिवर्धित संस्करण भाषा शास्त्र की दृष्टि से टिप्पणी के साथ दो भाग में प्रकाशित हुआ है। इसमें पालि-प्रकृत के कालक्रम से उपलब्ध विविध नमूने ई० पूर्व तीसरी शताब्दी से लेकर ई० १५वीं शताब्दी तक के दिय गये हैं।

कुषाणकालीन प्राकृत ग्रन्थ 'अंगविज्जा' का सम्पादन श्री मुनि पुण्यविजय जी ने अनेक प्रतियों के आधार से किया है और उसे प्राकृत टेक्स्ट सोसाइटी, बनारस ने प्रकाशित किया है। प्राकृत भाषा के अध्ययन के उपरान्त कुषाणकालीन भारतीय सांस्कृतिक अध्ययन के लिये भी अंगविज्जा ग्रन्थ महत्वपूर्ण है। उसकी सांस्कृतिक सामग्री का परिचय डा० मोतीचन्द्र ने अंग्रेजी में और डा० अग्रवाल ने हिन्दी में दिया है। किन्तु अंगविज्जा का मूल विषय ज्योतिष से सम्बन्ध रखता है। शरीर के विविध अवयवों और अन्य वस्तुओं के आधार पर

भविष्यकथन की प्रक्रिया का वर्णन विस्तार से इस ग्रन्थ में है। ग्रन्थ के इस मूल प्रतिपाद्य विषय का सामुद्रिक शास्त्र के अन्य ग्रन्थों के साथ तुलनात्मक अध्ययन आवश्यक है। तज्ञ विद्वान् इस ग्रन्थ की सामग्री का इस दृष्टि से अध्ययन करेंगे तो बहुत-सी नवीन सामग्री उन्हें मिलेगी ऐसा मेरा विश्वास है।

'धवला' टीका के साथ 'षट्खंडागम' के अन्तिम तीन भाग—१४, १५ और १६ प्रकाशित हो गये हैं। और अब यह महाग्रन्थ विद्वानों को पूर्ण उपलब्ध हो गया है। डा० हीरालाल जी को इसके लिये अभिनन्दन है।

भारतीय ज्ञानपीठ के महत्त्वपूर्ण प्रकाशनों में पंडित श्री महेन्द्रकुमार जी द्वारा सम्पादित अकलंककृत 'तत्त्वार्थवार्त्तिक' का दूसरा भाग प्रकाशित हो जाने से इस दार्शनिक ग्रन्थ का सुसम्पादित संस्करण विद्वानों को अब उपलब्ध हो गया है। महाबन्ध का चौथा-पांचवां भाग पं० श्री फूलचन्द्रजी द्वारा सम्पादित हुआ है। 'ज्ञानपीठ पूजाञ्जलि' का सम्पादन डा० उपाध्ये ने और पं० फूलचन्द्र जी ने किया है। उससे दिगम्बर समाज में प्रचलित नित्य-नैमित्तिक कृत्यों में उपयोगी संस्कृत-प्राकृत-हिन्दी पाठों का शुद्ध रूप जिज्ञासुओं को मिल गया है। इतना ही नहीं किन्तु संस्कृत-प्राकृत का हिन्दी अनुवाद भी होने से मुमुक्षुओं के लिये यह ग्रन्थ अत्यन्त उपयोगी सिद्ध होगा। पूज्यपाद कृत 'जैनेन्द्र व्याकरण' आचार्य अभयनन्दिकृत 'महावृत्ति' के साथ पं० शम्भुनाथ त्रिपाठी और पं० महादेव चतुर्वेदी के द्वारा सम्पादित होकर अपने पूर्ण रूप में प्रथम बार ही विद्वानों के समक्ष उपलब्ध हो रहा है। यह व्याकरण शास्त्र के तुलनात्मक अध्येताओं के लिए ग्रन्थरत्न सिद्ध होगा। डॉ० वासुदेव शरण ने इसकी भूमिका लिखी है और उन्होंने कई नये ऐतिहासिक तथ्यों की ओर विद्वानों का ध्यान आकर्षित किया है। 'व्रततिथिनिर्णय' नामक ग्रन्थ का सम्पादन पण्डित नेमिचन्द ने कुशलता से किया है और विस्तृत भूमिका में विविध व्रतों और उद्यापनों का परिचय दिया है। मूल ग्रन्थकर्ता का निर्णय हो नहीं सका है किन्तु सम्पादक के मत से सत्रहवीं शती के अन्तिम चरण में किसी भट्टारक ने इसका संकलन किया है। 'हिन्दी जैन साहित्य परिशीलन' में पं० नेमिचन्द्र ने दो भाग में अपभ्रंश भाषा के और हिन्दी भाषा के जैन लेखकों की विविध विषयक कृतियों का परिचय दिया है। 'मंगलमन्त्रणमोकार—एक अनुचिन्तन' में पं० नेमिचन्द्र ने इस महामन्त्र का माहात्म्य वर्णित किया है और साथ ही योग, आगम, कर्मशास्त्र, गणितशास्त्र, कथा-साहित्य आदि में इस मंत्र की जो सामग्री मिलती है और उन शास्त्रों से जो इसका सम्बन्ध है उसे विस्तार से निरूपित किया है। इन सभी ग्रन्थों के प्रकाश के लिये भारतीय ज्ञानपीठ के संचालकों को विशेषतः धन्यवाद है।

जीवराज जैन ग्रन्थमाला में पूर्वोक्त Jainism in South India के अतिरिक्त निम्न संस्कृत-प्राकृत ग्रन्थ भी सुसम्पादित होकर प्रकाशित हुए हैं—१. नरेन्द्रसेन कृत 'सिद्धान्त 'सार संग्रह' का संपादन पं० जिनदास ने किया है तथा हिन्दी अनुवाद भी दिया है। इसमें जैन सम्मत सात तत्त्वों का विवेचन है। २. पद्मनन्दिकृत 'जम्बूदीवपण्णत्ति संग्रह' का सम्पादन डॉ० उपाध्ये तथा डॉ० हीरालाल जैन ने किया है तथा हिन्दी अनुवाद पं० बालचन्द्र ने किया है। प्रस्तावना में जैन भूगोल के अनेक ग्रन्थों का तथा प्रस्तुत ग्रन्थ के विषय का परिचय दिया है।

'द्वादशारनयचक्र' का तृतीय भाग प्रकाशित हो गया है।

आचार्य हरिभद्र का योगविषयक प्राकृत ग्रन्थ 'योगशतक' अभी तक अप्रकाशित ही था। डॉ० इन्दुकला झवेरी ने बड़े परिश्रम से उसका सम्पादन और गुजराती विवेचन करके उसे प्रकाशित किया है। उसकी भूमिका में वैदिक, बौद्ध और जैन योग मार्ग का तुलनात्मक अध्ययन और आचार्य हरिभद्र की जीवनी विस्तार से दी है।

डॉ० उपाध्ये ने 'आनन्दसुन्दरी सट्टक' सम्पादित किया है। यह ग्रन्थ प्रथम ही प्रकाश में आ रहा है। इसके लेखक हैं घनश्याम और संस्कृत टीकाकार हैं भट्टनाथ। डॉ० उपाध्ये ने प्रस्तावना के अतिरिक्त भाषा शास्त्र की दृष्टि से टिप्पणी भी दी है।

आचार्य हेमचन्द्र के प्रसिद्ध ग्रन्थ 'त्रिषष्टिशलाकापुरुषचरित' के दो पर्वों का हिन्दी अनुवाद श्री कृष्णलाल वर्मा ने किया है और हिन्दी जगत् को इस जैन पौराणिक ग्रन्थ का रसास्वादन कराया है। आशा करता हूँ कि गोडी जी ट्रस्ट के ट्रस्टी इस महत्त्वपूर्ण ग्रन्थ का पूरा हिन्दी अनुवाद शीघ्र ही प्रकाशित करेंगे।

हाल की 'गाथासप्तशती' का मराठी अनुवाद विस्तृत भूमिका के साथ श्री जोगलेकर ने किया है। भूमिका में भाषा की विवेचना के उपरान्त उस समय का सामाजिक और राजनैतिक चित्र भी सप्तशती के आधार पर उपस्थित किया गया है। इसके लिये जोगलेकर के हम सब ऋणी रहेंगे।

'जैन शिलालेख संग्रह' का तृतीय भाग डा० गुलाबचन्द्र चौधरी की विस्तृत भूमिका के साथ प्रकाशित हुआ है। डा० चौधरी ने जैन संघ के विविध गच्छों की परम्परा का परिचय शिलालेखों में उल्लिखित तथ्यो के आधार पर दिया है। इतना ही नही किन्तु जैन धर्म का प्रचार कहाँ कब हुआ इसका भी शिलालेखो मे प्राप्त सामग्री के आधार से विवेचन एक इतिहास के विद्वान् की तटस्थता के साथ किया है।

'बीकानेर जैन लेख सग्रह' के नाम से श्री अगरचन्द्र और भँवरमल जी नाहटा ने बीकानेर के मदिर, प्रतिमा, धर्मशाला आदि में प्राप्त लेखों को एकत्र करके मुद्रित किया है। उससे अनेक जैन गच्छो और कुलो का परिचय प्राप्त होता है।

महावीर ग्रन्थमाला, जयपुर की ओर से 'पुस्तक प्रशस्ति संग्रह' का श्री कासलीवाल द्वारा सम्पादित तृतीय भाग प्रकाशित हुआ है। उससे कई अद्यावधि अज्ञात जैन ग्रन्थों का पता चलता है।

प्रो० एन० वी० वद्य ने 'नलकहा' और 'बंभदतो' की द्वितीय आवृत्ति सम्पादित और प्रकाशित करके अध्येताओं की कठिनाइयो को दूर किया है।

कवि श्री अमरमुनि ने 'सामायिक सूत्र' का विवेचन उदारदृष्टि से किया है। उसका द्वितीय संस्करण प्रकाशित हुआ है। उससे ग्रन्थ की उपादेयता सिद्ध होती है। एक और ग्रन्थ 'प्रकाश की ओर' प्रकाश में आया है जिसमे श्री अमरमुनि के आध्यात्मिक प्रवचनों का संग्रह श्री सुरेश मुनि ने किया है। ये प्रवचन जीवन के हर क्षेत्र को स्पर्श करते हैं और समूचे मानव को उन्नत बनने की प्रेरणा देते हैं।

वर्णी ग्रन्थमाला से 'वर्णी वाणी' का चतुर्थ भाग प्रकाशित हुआ है और द्वितीय भाग का पुनः संस्करण हुआ है यह उस संग्रह की उपादेयता सिद्ध करता है।

'रत्नकरंड श्रावकाचार' का हिन्दी भाष्य पहले प्रकाशित हो चुका है अब उसका मराठी अनुवाद भी जीवराज दोशी द्वारा होकर प्रकाशित हो गया है।

श्री जुगलकिशोर मुख्तार ने 'अध्यात्मरहस्य' नामक पं० आशाधर का ग्रन्थ जो अब तक अप्राप्य था खोज करके हिन्दी विवेचन के साथ सम्पादित करके एक बहुमूल्य कृति का उद्धार किया है। जैन योग के जिज्ञासु के लिए यह पुस्तक अत्यन्त उपयोगी सिद्ध होगी।

श्री पूरणचन्द सामसूखाकृत Lord Mahavira की द्वितीय आवृत्ति तेरापंथी महासभा, कलकत्ता द्वारा प्रकाशित हुई है। इसमें लेखक ने संशोधन और परिवर्धन किया है। भगवान् महावीर के जीवन के उपरान्त जैन धर्म के आचारों और दार्शनिक सिद्धान्तों का भी संक्षेप में परिचय दिया है। पुस्तक जैन आगमों के आधार से लिखी गई है।

'Jainism and Modern Thought' के नाम से श्री श्रोफ द्वारा लिखी गई एक छोटी-सी पुस्तिका स्वयं लेखक द्वारा प्रकाशित हुई है। उसमें आधुनिक विचारों के साथ जैनधर्म के विचारों की संगति दिखाने का प्रयत्न है।

श्री प्रेमीजी द्वारा सम्पादित होकर 'अर्धकथानक' की दूसरी आवृत्ति प्रकाशित हुई है। इस दूसरी आवृत्ति में डा० मोतीचन्द्र और श्री बनारसीदास चतुर्वेदी के परिचय लेखों के अलावा सम्बद्ध अन्य नई उपलब्ध सामग्री भी प्रेमीजी ने दी है।

श्री धर्मानन्द कोसम्बी द्वारा मराठी में लिखित 'पार्श्वनाथाचा चातुर्याम धर्म' का हिन्दी भाषान्तर 'पार्श्वनाथ का चातुर्याय धर्म' के नाम से हिन्दी ग्रन्थ रत्नाकर बम्बई से प्रकाशित हुआ है। यह पुस्तक जैन धर्म के प्राचीन इतिहास के लिए अत्यन्त महत्त्वपूर्ण सिद्ध होगी।

श्री जयसुखलाल शाह द्वारा सम्पादित होकर श्री जयन्त मुनि के व्याख्यान प्रकाशित हुए हैं। व्याख्यानों में अहिंसा और मानव धर्म तथा समन्वय दृष्टि का अच्छा निरूपण है। तथा राजप्रश्नीय सूत्र के विषय में भी व्याख्यान इसमें सगृहीत हैं।

Jaina Entiquary, जैन सिद्धान्त भास्कर, अनेकान्त, जैन सत्य प्रकाश, जैन भारती आदि जैन पत्रिकाओ मे जैनधर्म, दर्शन, इतिहास आदि विविध विषयों के लेख प्रकाशित हुए है। तदुपरान्त निम्न महत्त्वपूर्ण लेख अन्यत्र प्रकाशित हुए है।—

(1) Journal of the Asiatic Society (Letters) Vol. XXII. No. 1. 1956
   (i) An Enquiry into Eastern Apabhramsha : Dr. S. N. Ghosal.
   (ii) Controversy over the Significance of Apabhramsha and a Compromise between the views of Jacobi and Grierson : Dr. S. N. Ghosal
(2) वही Vol. XXII. No. 2. 1956
   (i) Probable Sources of Some Apabhramsha Stanzas of Hemachandra : Dr. S. N. Ghosal

(3) Indian Historical Quarterly, December 1956

(i) Some Interesting Sculptures of the Jaina Goddess Ambica from Marwar : R. C. Agra wal M. A.

(4) Indian Historical Quarterly, March 1957.

(i) A Note on the Eastern and Western Manuscripts of Prakrita Paingala : Dr. S. N. Ghosal

(ii) Author of Mulachara : V. Joharapurkar

(5) Journal of the Bihar Research Society, March 1956.

(i) Brahma cult and Jainism : Dr. T. P. Bhattacharya

(6) Oriental Thought January 1956.

(i) Inscriptional Prakrit : D. Diskalkar

(7) Asiatica-Festschrift : F. Weller

(i) The Vedhas in the Vasudevahindi : Dr. Alsdort

(ii) Mid-Indiac Verb-system : Dr. Edgarton

(iii) Animals in Jaina Conon : Dr. Kohl

(iv) Mohanaghara : Dr. Roth

इस क्षेत्र में जो प्रयत्न हो रहे हैं इसका मैंने आपके समक्ष संक्षिप्त चित्रण इसलिये किया हैं कि आप सभी महानुभावों का ध्यान इस ओर आकर्षित करूँ और आप से भी निवेदन करूँ कि अब पहले जैसा इस क्षेत्र में अंधकार नही हैं। प्रकाश की किरणे इस ओर भी जा रही हैं और आप सभी महानुभावों की दृष्टि इस ओर गई तो यह क्षेत्र और आलोकित होगा ऐसा मेरा दृढ़ विश्वास हैं ।

HISTORY SECTION

PRESIDENTIAL ADDRESS

by

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My Friends,

I am extremely thankful to the Executive Committee of the All-India Oriental Conference for inviting me to preside over the History Section at the current Session of the Conference. I am fully conscious of my own limitations; but I have no doubt that the kind co-operation of all concerned will be available to me in an abundant measure to enable me to guide the learned deliberations of the Section to the satisfaction of the delegates interested in history.

India contributed largely to the civilization of the world in all the periods of her history. But the best of her contributions appear to have been made in the early period when the authors of the Vedas and Upanishads and of the Gītā and the six systems of philosophy as well as the Buddha, Mahāvīra, Aśoka, Kālidāsa, Śaṅkara and a host of her other worthy sons flourished. The importance of the early period of Indian history can scarcely be over-estimated. Unfortunately, the Indians of old did not leave for posterity any written history of their achievements in the various fields of human activity and this lost history is still being reconstructed on the basis of information gathered from a variety of sources. The work of reconstruction was initiated by European scholars more than a century ago and gradually Indians were also attracted to it. The glories of India thus revealed led to the development of self-confidence and political consciousness among the people, which, along with certain other factors, ultimately resulted in India's freedom from foreign rule.

One of the main sources of information utilised by the workers in the field of the reconstruction of the political and cultural history of early India is old inscriptions recording the activities of royal personages, various kinds of organisations as well as private individuals. Unfortunately, the reconstruction is far from complete even after so many years' work. This is because Western interest in the subject has waned for various reasons and adequate enthusiasm of Indians is not yet fully evident. We require hundreds of trained workers for searching inscriptions in all parts of our vast country and for studying and publishing them for the elucidation of the history not only of ancient but also of medieval India. There are only a few people who realise the importance and enormity of the task. On the other hand, there are many educated Indians who feel that all the important inscriptions have already been discovered and studied and very little now remains to be done. That this is far from the truth can be easily demonstrated.

During the past one year or so, I had the opportunity of studying and writing on about fifty inscriptions some of which throw much needed light on a number of controversial questions of the early and medieval history of India, both political and cultural. My articles on them are still in the

press ; but I am putting before you certain new informations supplied by some of these records recently studied by me. They will show that studies in the field of Indian epigraphy are yielding good results even now and that they are likely to do so for many years to come. I hope you will excuse me for my feeling that we have not done what we should in regard to the study of inscriptions for the reconstruction of the past history of our country. The money that is being spent for epigraphic studies by the Governments and at the educational institutions and the attention paid by Indian scholars to research in the said field are both meagre and inadequate. The Calcutta University introduced the study of the subject in the post-graduate classes in 1918 ; but only two epigraphists worth the name have been produced as a result during this fairly long period of forty years, while the few other institutions that introuced it at subsequent dates have failed so far to produce any good student of Indian epigraphy worth mentioning.

There is a controversy among scholars as to the original home of the Sātavāhanas who belonged to the Andhra race according to the Purāṇas. From the first century B. C., the Sātavāhana rulers appear to have had their capital at Pratishṭhāna which is modern Paithan in the Aurangabad District of the former Hyderabad State. But there are some inscriptions of the later members of the Sātavāhana family in the heart of the Andhra country in the area about the mouths of the Krishṇā and the Godāvarī. Since, however, the *Aitareya Brāhmaṇa* places the Andhras on the southern fringe of the land occupied by the Āryas, *i.e.*, in the Vindhyan region, some scholars believe that the Andhras originally lived near the Vindhyas whence they gradually moved towards the south. But there is another group of scholars who think that the Sātavāhanas were originally rulers of the heart of the Andhra country and that they gradually moved towards the north along the course of the Godāvarī, even though no epigraphic record of the Early Sātavāhanas has been found in the Krishna-Guntur region. Welcome light on this problem has recently been thrown by an inscription discovered in the Guntur District.

This inscription has to be assigned on palaeographical grounds to a date about the middle of the second centrury A. D. Its characters are slightly earlier than the script of the Later Sātavāhana inscriptions discovered in the same region. The epigraph in the Prakrit language refers to the rule of a *Mahārāja* named Hārītīputra Mānasada. The independent rulers of the Sātavāhana family, who flourished in the area at a slightly later date, called themselves *Rājā* and not *Mahārāja*. King Hārītīputra Mānasada who ruled over the Krishna-Guntur region about the middle of the second century A. D. with the title *Mahārāja* was therefore not a petty chief. His dynastic name given in the record is Aira and he appears to be also called Gālaveya probably with reference to the Gālava *gotra* to which he belonged. The dynastic name Aira no doubt connects this king with the rulers of the Aira or Chedi-Mahāmeghavāhana family, who flourished in Orissa in the first century B.C. and the first century A. D. King Khāravela of this dynasty, who flourished about the end of the first century B. C. and was a contemporary of a Sātavāhana king named Sātakarṇi, is known to have led several expeditions against the present Telugu- and Tamil-speaking areas, his forces on one occasion besieging the city of Ṛishikanagara situated on the river Kṛishṇā. The relations between the Airas of the Krishna-Guntur region and of Orissa cannot be satisfactorily determined. In the absence of the mention of the dynastic name Chedi-Mahāmeghavāhana in the inscription of Mānasada and that of epithets like *Hārītīputra* and *Gālaveya*

in the records of the Airas of Orissa, it is not easy to connect the two Aira families ; but it is equally difficult to dissociate Aira rule in the Krishna-Guntur region from Aira Khāravela's expeditions against the same area. Mānasada's title *Mahārāja*, which was not popular in the Krishna-Guntur region in the second century A. D., seems, moreover, to indicate his connection with the Aira *Mahārājas* of Orissa. It is thus possible that the establishment of Aira rule in the heart of the Andhra country was the result of one of thesouthern campaigns of Khāravela and that these southern Airas were overthrown by the Later Sātavāhanas who therefore came to the area fromoutside.

Some inscriptions discovered in recent years suggest that the Imperial Guptas succeeded in extending their rule in the Orissa region on the Bay of Bengal. While publishing some of these records, I discussed the possibility of the extension of Gupta supremacy in the ancient South Kosala country, *i. e.* the present Chhattisgarh. Some interesting light on this question has been recently thrown by the discovery of an inscription of king Narendra of Śarabhapura, who ruled over parts of the South Kosala country about the beginning of the sixth century A. D. This charter was issued by Narendra in favour of a Brāhmaṇa in confirmation of an earlier grant made in favour of the donee's father by the *Paramabhattāraka* emperor while he taking a bath in the Ganges. It is further stated that the original grant issued by the *Paramabhaṭṭārakā* was written on palmyra leaves and that it was burnt in the course of a conflagration in the donee's house although it was known to Narendra's secretariat that the village continued to be in the donee's possession. There can be little doubt that the *Paramabhaṭṭārakā*, *i.e.*, the imperial ruler, had his headquarters on the Ganges and that the rulers of Śarabhapura originally owed allegiance to him. Narendra of Śarabhapura considered him his nominal overlord about the beginning of the sixth century. This overlord of the Śarabhapurīyas of South Kosala was apparently a ruler of the Imperial Gupta dynasty of Magadha having his capital at the ancient city of Pāṭaliputra on the Ganges. The inscription shows that South Kosala formed an integral part of the Gupta empire as late as the close of the fifth century when the charter, confirmed by Narendra, was originally granted by a Gupta monarch in favour of a Brāhmana of the Raipur region of Chhattisgarh.

Owing to the absence of dated records of the reigns of the Pallava kings Parameśvaravarman I and his son Narasiṁhavarman II it was hitherto impossible to determine the chronology of these rulers with any amount of precision. In his recent work entitled *A History of South India*, Prof. K. A. Nilakanta Sastri gives the duration of the reign of Pallava Parameśvaravarman I as 670-80 A. D. and that of Narasiṁhavarman II as 680-720 A. D. We have now a dated inscription for each of the two kings. The first of these two charters was issued in the 19th regnal year of Parameśvaravarman I, Pausha-sudi 13, Sunday, while the second was issued on Vaiśākhīpūrṇimā in the 12th regnal year of Narasiṁhavarman II on the occasion of a lunar eclipse. It will be seen that, if Parameśvaravarman I ascended the throne about 670 A. D., he could not have ended his rule before 689 A. D. since he is now known to have ruled for at least about 19 years. During the period 687-93 A. D., the 22nd December 687 A. D. alone suits the details of the date of the inscription of Parameśvaravarman I, while those of the date in the charter of Narasiṁhavarman II suggest a date in 701, 702, 711 or 720 A. D. which would show that his first regnal year corresponded to any of the years 690, 691, 700 or 709 A. D. These indications now help us in assigning the reign of Pallava Parameśvaravarman I to the period 669-90 A. D. with some amount of confidence.

A recently discovered copper-plate inscription of Vikramāditya I of Badami, the Chalukya contemporary of Pallava Parameśvaravarman I, records the grant of a village to the Brāhamaṇa Sudarśanāchārya as *guru-dakshiṇā* on the occasion of the king's *Śiva-maṇḍala-dīkshā*, on the 13th April 660 A. D. falling in his 5th regnal year. We know that the earlier members of the Chālukya family were Vaishṇavas, even though they had leanings towards the cult of Śiva and the Mother-goddess. But, while Maṅgaleśa and Pulakeśin II are called *Paramabhāgavata* in some of their records, Vikramāditya I is called *Paramamāheśvara* in a viceregal record of 671 A. D. The same inscription also describes him as meditating on the feet of the holy Nāgavardhana while the king's own Talamanchi plates, issued on the 13th July 660 A. D., mention Meghāchārya as his *svakiya-guru*. It is of course difficult to determine without further information whether Chālukya Vikramāditya I had several *gurus* (such as *śikshā-guru*, *dīkshā-guru*, etc.) at the same time or he owed allegiance to a particular Śaiva monastery and regarded the pontiffs of the monastery as his *guru* on different dates. The exact nature of his *dīkshā* is uncertain.

Only three early medieval branches of the celebrated Maurya dynasty of ancient Magadha are so far known. The first of these is represented by the Mauryas of the Konkan, who were subdued by the Early Chālukya kings Kīrtivarman I and Pulakeśin II of Badami in the sixth and seventh centuries A. D. To the second branch belonged the Maurya king named Dhavala or Dhavalātman who flourished in the Kotah region of Rajasthan according to an inscription of 738 A. D. The third branch of the ancient Maurya lineage is represented by a chief named Govindarāja who was the twentyfirst descendant of Kīkaṭa of the Maurya family of Valabhī and ruled in the Khandesh region according to an inscription of 1069 A. D. Now we have another inscription of the early medieval Mauryas of Rajasthan, which mentions Maurya Kṛishnarāja ; his descendant Chandragupta ; his son Āryarāja ; and his son Ḍiṇḍirāja *alias* Karka. This Karka, who claims to have burnt the city of Kānyakubja, seems to have ruled shortly before Maurya Dhavala or Dhavalātman of the Kotah region, both probably belonging to the same branch of the family.

There is a controversy among scholars as to the date of the death of Indra III of the Imperial Rāshṭrakūṭa dynasty of Mānyakheṭa, who ascended the throne about 915 A. D. Some historians are inclined to assign to him a short reign of a few years while others suggest that he ruled for more than a decade. In the recently published work entitled *The Age of Imperial Kanauj*, in the section on the Rāshṭrakūṭas written by Dr. A. S. Altekar, it has been suggested that Indra III died in 922 A.D. although it has been pointed out in a foot-note that some scholars assign the death of the king to 927 A. D. We have now a copper-plate grant issued by a viceroy of Indra III, in which the genealogy of the Rāshṭrakūṭa family from Govinda I to Indra III is quoted in unmistakable language. This charter was issued on the 17th April 926 A. D. (Śaka 848-Vyaya, Vaisākha-sudi 3, Monday). Thus it is now absolutely clear that Rāshṭrakūṭa Indra III ruled for more than a decade and not for a few years only.

In his recently published work referred to above, Prof. K. A. Nilakanta Sastri accepts 927 A. D. as the date of the death of Indra III. But he ignores the fact that, according to the Bhadāna grant of Śilāhāra Aparājita, Indra's immediate successor Amoghavarsha II ruled for one year while the coronation of the next king Govinda IV is known to have taken place on the 10th May 930 A. D. and there is no reason to believe that Govinda IV ascended the throne much earlier than the beginning of 930 A. D. The

death of Indra III therefore seems to have occurred not much earlier than the end of 928 A. D.

According to the Arab writers, Ibn Haukal and Al Istakhrī, often Musalmans were employed as governors of cities by the Balharās of Mānkīr, *i. e.* the Rāshṭrakūṭa emperors of Mānyakheṭa. In his well-known work, *The Rāshṭrakūṭas and their Times*, Dr. A. S. Altekar considered the statement unreliable. But the newly discovered Rāshṭrakūṭa charter referred to above was issued by the Tājika or Arab governor of Sanjan, who was appointed by Kṛishṇa II (880-915 A. D.) and was continuing to hold the same post till the year 926 A. D. during the reign of Indra III. This Arab governor of Sanjan was therefore serving the Rāshṭrakūṭa emperors for more than a decade.

Another recently discovered Rāshṭrakūṭa record is a charter of the time of Kṛishṇa III (939-67 A. D.). It records an interesting *vyavasthā* in the dispute between the devotees of two different deities, one a form of Vishṇu and the other an aspect of the Mother-goddess. The dispute was in regard to a piece of land that belonged to the god's temple but fell within the compound wall of the temple of the goddess and was in the wrongful possession of the latter's devotees. While the devotees of the god were trying to recover the land by all the means of coercion including hunger strike, the other party attached to the goddess was trying to obstruct the release of the plot equally obstinately in the same way. Now the *Vārikas* or Paṇḍās of the god's temple issued the *vyavasthā* in question in the name of the god, according to which the temple of the goddess was asked to pay to the temple of the god, on account of the disputed piece of land, the sum of forty Drammas at the end of the *Dīpotsava* or *Dīpāvali* each year. This *vyavasthā* is stated to have been binding on both the parties and its violators were liable to be punished by ostracism.

A new copper-plate grant of Vikrama Saṁvat 1040 (984 A. D.) records a grant made by king Harirāja of the Pratīhāra dynasty while he was staying at Siyāḍoṇī near Lalitpur in the Jhansi District, U. P. This Pratīhāra family seems to have been an offshoot of the Imperial Gurjara-Pratīhāra dynasty of Kanauj. Harirāja's ancestors were probably governors of the area around Jhansi under the Gurjara-Pratīhāra emperors. In a Khajuraho inscription of 954 A. D., Chandella Dhaṅga, who ruled over the territory to the east of the kingdom of his contemporary Harirāja Pratīhāra, acknowledges the Gurjara-Pratīhāra emperor Vināyakapāla as his overlord, although, according to an inscription of Chandella Madanavarman, Dhaṅga became an independent monarch after having defeated the Gurjara-Pratīhāra emperor of Kanauj sometime before his death in 1002 A. D. Chandella Dhaṅga seems to have been responsible for finally subduing the Pratīhāras of the Jhansi region as well.

In the Khajuraho inscription of 954 A. D. referred to above, Dhaṅga's father Yaśovarman is stated to have been an enemy of the Gurjaras. These Gurjaras do not appear to be identical with the Gurjara-Pratīhāras of Kanauj as the suzerainty of the latter was acknowledged by the Chandellas till the early years of the reign of Dhaṅga. It now seems that the Gurjara adversaries of Dhaṅga's father were the Pratīhāras of the Jhansi area. It is also not impossible that the fort of Kālañjara was captured by Yaśovarman from this family of the Pratīhāras who were originally viceroys of the Gurjara-Pratīhāras.

Among the recently discovered inscriptions of the Chandellas, one throws some light on a controversial point. According to traditions, the Chandella king Paramardin (c. 1165-1202 A. D.) was a friend of the contemporary Gāhaḍavāla king Jayachchandra (c. 1170-93 A. D.) of Banāras and received the latter's help in his struggle with Chāhamāna Pṛithvīrāja III (c. 1178-92 A. D.). But, in the recently published *History of the Chandellas* by Dr. N. Bose, it has been suggested that Paramardin was really on hostile terms with Gāhaḍavāla Jayachchandra. We have now a charter of Paramardin which was issued in 1191 A. D. when the Chandella king was staying at Banāras, the capital of Jayachchandra. Paramardin apparently visited Banāras in the course of a pilgrimage in the land of a friendly power. The inscription does not indicate in any way that the Gāhaḍavāla capital was conquered by the Chandella king.

Some new light has been thrown on the early history of the Khijjiṅga-koṭṭa or Khiching region of north-eastern Orissa. So long the Ādibhañja dynasty of Khijjiṅga-koṭṭa was the earliest known ruling family of the area in question and the kings of this dynasty began to rule from about the commencement of the eleventh century A.D. The late Mr. R.P. Chanda was therefore inclined to assign the earliest antiquities discovered at Khiching to the eleventh century A. D., *i. e.* to the Ādibhañja age, in his notes in the *Annual Reports of the Archaeological Survey of India*. Recently Dr. J. N. Banerjea, in the second edition of his *Development of Hindu Iconography*, has ascribed some of the Khiching sculptures roughly to the tenth century and certain specimens vaguely to the 'early medieval' period. There is, however, little doubt that some of the antiquities discovered at Khiching are considerably earlier than the eleventh century and this fact shows that Khiching may have been the headquarters of certain pre-Ādibhañja rulers. Indeed Khiching has offered us some of the finest sculptures discovered from early medieval sites in different parts of India and such an excellent school of art could have scarcely flourished without royal patronage. We have now the inscriptions of two kings of the said area, named Dhruvarāja and Kumāravarman, who ruled about the tenth century and apparently belonged to a pre-Ādibhañja dynasty. Like the earlier Ādibhañjas, these rulers must have been feudatories of the Imperial Bhauma-Karas of Orissa. It seems, however, that Khiching was originally the capital of a big kingdom comprising the northern part of Mayurbhanj and the adjoining areas of Manbhum and Singhbum. I do not consider it impossible that the Māna dynasty represented by king Śambhuyasas, who may have been of Oḍra origin and whose conquest of the Utkala country in the sixth century probably led to *Oḍra* and *Utkala* being used as synonymous geographical names, also had its headquarters at Khiching.

An interesting fact of the early medieval history of Orissa is the influence of Tamilians on the administration and social life of the country. This was the result of the matrimonial alliances often contracted by the Imperial Gaṅgas with their former suzerains, the Cholas of Tanjavur. An inscription from Bhubaneswar shows how the Śaivas of the Chola, Kāñchī and Pāṇḍya countries established a monastery for Tamilian Śaiva ascetics at Kṛittivāsa-kshetra (Bhubaneswar in the Puri District) and how it was spreading its influence on the religious life of Orissa during the days of Gaṅga Narasiṁha III, Bhānu I and Narasiṁha IV in the fourteenth century A. D.

While speaking of the cultural life of early medieval India, we may refer to an inscription throwing light on the responsibility of the public for

the preservation of law and order in the Gāhaḍavāla empire. Documents relating to this aspect of early and medieval Indian life have been discovered in large numbers in South India ; but epigraphic evidence on the subject is meagre with reference to North India. The said inscription, however, shows that conditions in the north were practically similar to those in the south during the early medieval period.

The inscription, dated 1173 A. D., states that the Brāhmaṇas of a certain locality, having been overwhelmed by the depredations of local unsocial elements, assembled in a conference and passed the following ordinance unanimously : If anyone plunders the village or becomes guilty of any harm or mischief to the villagers such as the seizure of their cattle, he should be killed at once and his whole property confiscated and likewise the abettor of the culprit should be expelled from the village and his house demolished while the culprit's adviser should be ostracised.

The question is as to the capacity in which the Brāhmaṇas issued the ordinance. Of course the Smṛti literature makes it abundantly clear that the particular jurisdiction of corporations of every kind was recognised by the ancient and medieval Indian kings in the fullest measure and the king was advised to recognise and support the arrangements of and punishments inflicated by the chief of a family or a guild or a corporation and to interfere only when a dispute arose between the chief and his subordinates. But cases of grave crimes are stated to have been exclusively reserved for the king, although, in actual practice, inferior courts such as those of village assemblies, guilds, temple trustees and caste elders, appear to have been conducting criminal cases arising within their jurisdictions side by side with the courts headed by the king and his governors and subordinates without interference from the government. In the present case, the Brāhmaṇas appear to have formed the village assembly, *i. e.*, a corporate body similar to what is called the organization of the village Mahājanas in Kannaḍa inscriptions and the village Mahāsabhā in Tamil epigraphs. It appears that the Brāhmaṇas who issued the ordinance were also responsible for judging the criminals when caught by the people or the village officials and of inflicting the punishments stipulated in the document.

It may be asked why the Brāhmaṇas felt the necessity for prescribing the said drastic punishments for the crimes in question. The answer seems to be this. There was absence of uniformity and precision in the works of the ancient Indian law-givers. Crimes were sometimes grouped in categories and a punishment was prescribed for a particular category. Even when various crimes and their punishments were specified, the specification was not exhaustive. Moreover, fines and *prāyáschitta* were often prescribed even for the most heinous crimes. The Brāhmaṇas mentioned in the inscription apparently felt the necessity to do away with this vagueness. Their prescription for exemplary punishments for the crimes concerned may have been necessitated by the fact that the punishments then in vogue were not sufficiently deterrent. Most of the ancient law-givers absolve a Brāhmaṇa from corporal punishment and some of them prescribe for the instigator of a crime double the penalty of the criminal himself. The ordinance of the Brāhmaṇas shows that they found these prescriptions unsuitable for the preservation of law and order in their area under the prevailing conditions. Above all, the ordinance empowered any of the inhabitants of the village to kill a plunderer and a cattlle lifter. This they could not ordinarily do without bringing trouble to themselves. The inscription draws our atten-

tion to one of the interesting sources of criminal law in ancient and medieval India even in respect of some of the major crimes which are generally believed to have been dealt with by the kings and their feudatories and governors.

There is some confusion in the minds of the writers on Chāhamāna history as regards the date of the death of Someśvara and the accession of his son and successor Pṛithvīrāja III. A recent study of all the verifiable dates in the records of Vigraharāja IV, Pṛithvīrāja II, Someśvara and Pṛithvīrāja III has revealed the interesting fact that the Vikrama Saṁvat was counted in the Chāhamāna empire as Kārttikādi and not as Chaitrādi, Āshāḍhādi or Śrāvaṇādi. The date of the Anvalda inscription of Someśvara, *viz.* V. S. 1234, Bhādra-sudi 4, Friday, which is the latest known date of that monarch, has been generally assigned by scholars to 1177 A.D. and, in the recently published work entitled *The Struggle for Empire*, Dr. D. C. Ganguly, who has contributed the section on the Cāhamānas, even goes so far as to assign Someśvara's death and Pṛithvīrāja's accession to that year. Really, however, V.S. 1234, Bhādra-sudi 4, Friday, corresponds to the 18th August 1178 A. D. Thus Pṛithvīrāja III could not have ascended the Chāhamāna throne before August 1178 A. D. when his father and predecessor was alive. It seems that he succeeded his father some time about the end of 1178 A. D. or the beginning of the following year.

There is a controversy among scholars regarding the duration of the reign of the Paramāra king who succeeded Jaitugi (known dates between 1236 and 1240 A. D.), elder son and successor of Devapāla (known dates between 1218 and 1234 A. D.). The name of this ruler is read as Jayavarman in three records bearing dates ranging between 1256 and 1261 A. D. But another inscription of 1269 A. D. speaks of a Paramāra king named Jayasiṁha and scholars are divided as to whether Jayasiṁha of 1269 A. D. should be regarded as identical with Jayavarman of 1256-61 A. D. or as the latter's successor. While writing on the Paramāras in *The Struggle for Empire*, Dr. D.C. Ganguly regards Jayavarman and Jayasiṁha as different rulers in conformity with the view expressed earlier in his well-known *History of the Paramāra Dynasty*. But we have now an inscription issued on Friday the 10th of August, 1274 A. D., by a Paramāra king who is called both Jayavarman and Jayasiṁha and is represented in the record as the immediate successor of Jaitugi. This not only sets the controversy at rest but shows that Paramāra Jayasiṁha-Jayavarman did not end his rule about 1266 A. D. but continued to reign at least upto 1274 A. D.

The same inscription, while describing Jayasiṁha-Jayavarman's father Devapāla (1218-36 A. D.), says that the said Paramāra monarch killed a king or chief of the Mlechchhas in a battle fought near the city of Bhaillasvāmin, *i. e.* modern Bhilsa on the Betwa in the former Gwalior State. According to Muslim historians, Sultān Iltutmish captured the fort of Bhilsa, where the temple of Bhaillasvāmin was demolished by his forces, in A. H. 632—1233-34 A. D. Devapāla's claim in the inscription in question suggests that Bhilsa was reconquered from the Muslims by the Paramāra king within a year or two after it had been occupied by Iltutmish. That the Paramāras recovered Bhilsa is also indicated by the fact that, after about half a century, the Khaljī Sultāns of Delhi had to reconquer the city from the Hindus.

The great Kapilendra, founder of the Sūryavaṁśī Gajapati dynasty of Orissa, was one of the most powerful Indian monarchs of his age. He

extended his sway over the wide territory from the banks of the river Hooghly to the Gulf of Mannar. But very little information was so far available on the ancestry of this great personality of medieval Indian history. The traditions recorded in the Oriya chronicle called *Mādalā Pāñjī* and such other works of the same type as the *Kaṭakarājavaṁśāvalī*, etc., state that, in the early part of his life, Kapilendra, a Sūryavaṁśī Rāuta, was a cowboy in the employ of a certain Brāhmaṇa and that he was picked up by the last Gaṅga king and brought up in his palace. He is also stated to have begun his career as a thief in the company of swindlers. It is said that the god Purushottama-Jagannātha of Purī advised the Gaṅga king in a dream to adopt Kapilendra as his successor. During the latest years of that king's rule, the Muslims are reported to have invaded his kingdom and demanded heavy ransom. The rest of the story is that the Gaṅga king sent Kapila for negotiating a settlement but that he died shortly afterwards and the invaders then sent back Kapilendra to rule the Gaṅga empire.

As regards the ancestry of Kapilendra, very interesting light has been thrown by three inscriptions. They show that he did not obtain the sovereignty over the Gaṅga empire merely through God's grace but that his ancestors were ruling chiefs of some importance and that his rise to the sovereign status was really from a platform of eminence created not only by his own prowess but also by the exploits of his forbears. The tradition calling him a *Rāuta*, derived from Sanskrit *Rājaputra* and known to be a title of subordinate rulers, which was scarcely understood so long, can now be appreciated in its proper significance.

Two copper-plate grants issued in 1455-56 A. D. by Kapilendra's viceroy at Rajahmundry state that the emperor's grandfather bearing the same name was a *Nāyaka* or ruling chief who was one of the many rulers born in the solar and lunar races. This *Nāyaka* had a son named Jāgeśvara who was a great hero and possessed numerous elephants. Jāgeśvara's four sons were Balarāma, Kapilendra, Paraśurāma Harichandana and Rāma. It is also stated that Kapilendra's father Jāgeśvara and elder brother Balarāma died on the battle-field while fighting against certain enemies, even though they had already attained victory in the contest. Kapilendra is further stated to have acquired the exalted position of the *Dantirāja, i.e. Gajapati*, by means of his prowess. This no doubt refers to his occupation of the throne of Gajapati Bhānu IV, the latest known ruler of the Imperial Gaṅga dynasty of Orissa. The charters in question were issued by Raghudeva who was the son of Paraśurāma Harichandana and the governor of the Rajahmundry kingdom under his uncle Kapilendra.

Another copper-plate grant in Sanskrit, Telugu and Oriya, issued by Kapilendra himself in 1458 A. D., gives the names of his parents as Jāgeśvara and Vellamāmbā. The female name Vallamāmbā looks like Telugu in origin and may suggest that the great founder of the Sūryavaṁśī Gajapati family of Orissa had some Andhra blood in his veins. This is of course not improbable in view of the fact that Kapilendra's success in conquering wide areas of the Telugu- and Tamil-speaking lands, then under the hegemony of the Vijayanagara king, was due to a very considerable extent to the help he received from Andhra chiefs and generals. But the question cannot be satisfactorily solved without further light on the subject, since the Oriya part of the inscription gives the names as Velamā and the Oriya name Velamā may be supposed to have been made Vellamāmbā in Telugu It has, however, to be admitted in this case also that Velamā

does not look like a typical Oriya name either. On the other hand, the name Vellamāmbā reminds us of the Velama caste, one of the front rank agriculturist communities of the Andhra country, to a sub-division of which the Rājās of Bobbili, Venkatagiri, Pithapuram and Nuzvid are stated to belong. The Velama chiefs are known to have played a prominent part in the medieval history of the Andhra country.

The learned President of the History Section at the last Session of the Conference held at Annamalainagar in December 1955 concluded his address with a long list of works on Indian history and culture published during the years 1954 and 1955. I am sorry that I had no time to prepare for you any such list of works published in 1956 and 1957. I can only tell you that some of the books on Indian history that I received during the past few months and read with pleasure and profit include Bhāratīya Vidyā Bhavan's *The Struggle for Empire*, R. C. Majumdar's *The Sepoy Mutiny and Revolt of* 1857, S. N. Sen's *Eighteen Fifty-Seven*, A. K. Narain's *Indo-Greeks* and S. N. Maity's *Economic Life of Northern India in the Gupta Period*.

My friends, I thank you all for the patient hearing with which you have been so kind to favour me.

ARCHAEOLOGY SECTION

No Presidential Address was delivered for this Section.

INDIAN LINGUISTICS SECTION

PRESIDENTIAL ADDRESS

by

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Professor and Head of the Department of Sankrit, Osmania University,
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Fellow Delegates and Friends,

I am grateful to the Executive Committee of the All-India Oriental Conference for electing me President of the Indian Linguistics Section of the present Session. This Section has, in the past, been presided over by such distinguished scholars as Dr. I. J.S. Taraporewala, Dr. S.K. Chatterji, Dr. S. M. Katre, Dr. Sukumar Sen and Dr. Siddheshwar Varma. One may well be proud to be considered worthy of a place in succession of such veterans. But, conscious as I am of my limitations, the privilege makes me feel diffident rather than proud. It is only with your help and co-operation that I can hope to fulfil the task entrusted to me by the Executive Committee.

Since we met last in 1955, we have lost three eminent scholars in the field of Indian linguistics : Dr. I. J.S. Taraporewala, Dr. Prabodh Chandra Bagchi and Dr. F. W. Thomas. We offer our humble homage to them and pray for the peace of their souls.

The loss suffered by Indian linguistics in the death of these veterans cannot be made up. But we can draw consolation from the fact that the cause dear to them has not been neglected by their co-workers and followers. Judging from both the quality and the quantity of the work done and from the interest evinced by students as well as by scholars, Indian linguistics may be said to have made notable progress during the last two years. Let me present here a brief survey of this progress.

Talking first of what has been done in the wider field of Indian linguistics, *i.e.* outside the limited scope of individual languages or language groups, first and foremost, I should like to mention the five Presentation and Commemoration Volumes that have appeared since we met in 1955. Three of these Volumes have been contributed by India, more specifically, by the Linguistic Society of India. The first to appear was *Chatterji Jubilee Volume*, being the 16th Volume of the Society's Journal, *Indian Linguistics*, which was presented to Dr. Chatterji on the occasion of his sixty-fifth birthday, 26th November, 1955. The date happily happened to be the opening day of the 18th Session of the A-I. O. C. held at Annamalainagar. Dr. I. J. S. Taraporewala was one of the contributors to the *Chatterji Volume*. This, alas, was his last contribution. He passed away in January, 1956, and the Linguistic Society published in June 1957 the 17th Volume of its Journal as *Taraporewala Memorial Volume*. Dr. P. C. Bagchi had passed away almost simultaneously with Dr. Taraporewala. The Linguistic Society has now, in collaboration with the members of the Faculty of the School of Linguistics, Deccan College, Poona, published a special number of the *Indian Linguistics* as *Bagchi Memorial Volume*. All the three volumes contain valuable articles written by Western as well as Indian scholars,

which together make a very handsome contribution to Indian linguistics. I shall presently have occasion to mention some of these articles.

The other two Volumes are *Studia Indologica : Festschrift für Willibald Kirfel*, published from Bonn in 1955, and *Turner Presentation Volume* which is the 20th Volume of the *Bulletin of the School of Oriental and African Studies*, University of London, published this month. Both the Volumes are rich in linguistical material deserving of serious study. Some of the articles of these two volumes will be presently referred to. A second *Turner Presentation Volume (in two parts)* is shortly to be published by the Linguistic Society of India.

It is heartening to note that three new Journals dealing mainly or partly with Indian linguistics have appeared during the last two years. The first, entitled *Rēma*, is a zwanglos Journal devoted to Indo-European, particularly Indo-Iranian, etymology and is published by Prof. W. Wüst of Munich. Its first number appeared in 1955, followed by two more during 1956 and 1957. Prof. Wüst himself is the main contributor, which is sufficient guarantee of what appears in *Rēma* being highly learned and replete with new information and bibliographical references. The second Journal is the Hindi quarterly, *Bhāratīya Sāhitya*, published since January, 1956, by the Hindi Vidyā-Pīṭha of Agra University. Several useful articles dealing with general and Indian linguistics have appeared in the five or six numbers of this Journal published so far, which promises a bright future. The third Journal has started appearing from Hague this year. It is named the *Indo-Iranian Journal*, published quarterly (by Mouton and Co.) under the editorship of Prof. Alsdorf of Hamburg, Prof. Bailey of Cambridge, Prof. Ingalls of Harvard, Prof. Renou of Paris and Dr. Katre of Poona, the Editors-in-Chief being de Jong and Kuiper of Leiden. I do not know of any other Journal whose editorial board is so international in character and consists of so many reputed Indologists and linguisticians. Looking at the two numbers that have appeared this year, one is easily led to hope that the *Indo-Iranian Journal* will acquire a very important place in its field.

Of the numerous articles of common Indian linguistic interest that have appeared in the above-mentioned Volumes and Journals and elsewhere, a few may be mentioned here – not necessarily the only ones worth mentioning.

In an article entitled 'Linguistics in India' published in the *Chatterji Presentation Volume* (pp. 153-156), Dr. Taraporewala pleads for introduction of historical, comparative, cultural and human aspects in the study of Indian languages in our Colleges and Universities. He says, "We must study language as...a living human subject for mental discipline. Such study...would tend to show the essential unity of humanity. This is the lesson Linguistics should teach" (p. 156).

In the same Volume (pp. 206-208), Dr. Siddheshwar Varma in an interesting article 'Language and Literature' discusses the nature of language as used for literary purposes and draws the conclusion that while "language is fundamentally an instrument of literature", "literature is also embedded in many vocables of a language and a systematic investigation of literary relics in language is an important desideratum" (p. 208).

In an article 'A Phonaesthetic Aspect of Retroflexion', published in the same Volume (pp. 309-12), Dr. B. N. Prasad discusses the occurrence

of retroflex sounds in North Indian languages in context of experience and situation, and points out that these sounds are usually associated with unpleasent sensations, violence, terror, roughness etc.

Prof. Chatterji in his article, 'Phonetic Transcriptions in the Historical and Comparatine Study of Indian Languages', published in the *Taraporewala Memorial Volume* (pp. 228-239), makes the useful and timely suggestion that for the purpose of historical study of Indian languages and dialects, as also for presenting an accurate picture of their phonetics at a given period, an all-inclusive and uniform phonetic transcription should be adopted. The suggestion deserves serious consideration of all linguisticians, especially in view of the fact that there is, at present, no consistent and universally accepted system of such transcription in use.

I would also like to mention here two articles of Prof. M. B. Emenau of California, which appeared in 1956. The first of them, entitled 'India and Linguistics', and published in the 75th Volume of the *Journal of American Oriental Society* (pp. 145-153), discusses in some detail the contributions of Pāṇini and other ancient Indian Grammarians to Modern Linguistics. "Sanskrit", says Emenau, "should always be a required subject for students in Linguistics—taught with the explicit purpose of showing something of Pāṇini's methods" (p. 151, col. 1). Speaking of Dravidian linguistics, Emenau says that there is deplorable dearth of good descriptive grammars as well as of philological work in literature, which makes any progress in comparative-historical work extremely difficult and slow. The situation with regard to Muṇḍā linguistics is still less satisfactory. However, "the labour of identifying borrowings from Dravidian into Sanskrit has made some headway" (p. 153, col. 1). Of this question of borrowing, I will speak a little later.

The second article of Emenau which has appeared in the 32nd (1956) Volume of *Language* (pp. 3-16), is entitled 'India as a Linguistic area'. Here Emenau discusses the influence of non-Aryan Indian languages on the Indo-Aryan in respect of such features as Retroflex sounds and Gerunds of Old Indo-Aryan, the affricate sounds of Marathi etc., which are perhaps more important and more interesting than loan words. However, Emenau admits that the historical relationships between the three language families of India (Indo-Aryan, Dravidian and Muṇḍā) are largely a matter of reconstruction. All this is in keeping with an earlier article of Emenau 'Linguistic Pre-history of India', which appeared in 1954 in the *Proceedings of the American Philosophical Society*, 98 (pp. 282-92). I shall have occasion to refer to this later.

Coming now to Old Indo-Aryan, we note with satisfaction that both in India and abroad, as a result of sustained interest in the linguistic aspect of Sanskrit, an all-round progress has been maintained, notably in the field of etymology and lexicography.

Let me first speak of new publications and revised editions or reprints of earlier well-known works dealing with Old Indo-Aryan.

The publication in early 1955 (London, Faber and Faber) of *The Sanskrit Language* of Prof. T. Burrow of Oxford was truly an event in the history of Old Indo-Aryan linguistics ; and I mention it here, despite the fact that it falls outside the scope of my address, because it continues to exer-

cise considerable influence on the current research in the field, and because reviews praising and/or criticising it continue to appear. Particular mention should be made of the reviews by Edgerton (*J. A. O. S.* 76, 1956, p. 192 ff.) and by Thieme (*Language* 31, 1955, pp. 428-448). The chief innovation of Burrow's book is the consistent adoption of the Indo-Hittite Laryngeal theory and out-right rejection of the traditional Schwa theory. Burrow does not succeed in fully convincing the discriminating reader of the soundness of his views. But he certainly has succeeded in bringing the Laryngeal theory, as applied to Old-Indo-Aryan, to the forefront; and there is every likelihood of its being adopted, probably in a modified form and to a limited extent, even by the linguisticians of the traditional school. Burrow's book has some serious shortcomings and omissions. Nothing, for instance, has been said about Sanskrit Syntax ; footnotes and bibliographical references are scanty ; and, what is the gravest of all the defects, purely personal opinions are expressed in a manner which makes them appear as generally accepted.

Another publication of great importance was the second part (Nominalsuffixe) of the second Volume of Wackernagel's monumental work, *Altindische Grammatik*, which appeared in 1954, but which is an asset worthy of repeated mention. It is very agreeable to note that the second impressions of the first Volume (Lautlehre) and part 1 of the second Volume (Nominalkomposition) of the *Grammatik*, which had long been out of print, have very recently been published from Göttingen. Both the works have been brought up to date by Debrunner who has prepared extensive supplements to them, and by Renou who has written, in French, a new Introduction to the entire work.

Thumb's *Handbuch des Sanskrit* in two volumes has universally been recognised as next in importance to Wäckernagel's *Grammatik* only. Even the second edition of this book has for some time been out of print, especially Vol. I (Grammatik). A third, thoroughly revised, edition of the volume has been announced by the publishers (Carl Winter, Heidelberg), which, indeed, is a welcome news.

Two other important reprints are Monier Williams's *A Dictionary of English and Sanskrit* (published simultaneously, in 1956, by the Akhila Bhāratīya Saṁskṛta Parisad, Lucknow, and Motilal Banarasidass of Delhi) and Carl Cappeler's *Sanskrit Wörterbuch* (Berlin, 1955) which is based on the great Petersburg Dictionary. Monier Williams's Dictionary is of special importance at the present juncture when all the modern Indian languages are trying to develop new vocabularies to cope with the new needs.

Mayrhofer's *Kurzgefasstes Etymologisches Wörterbuch des Altindischen* has been appearing by instalments since 1953, the ninth instalment having come out a few weeks ago. About half of the work has thus been already published. Some ten instalments remain to be published.

While this Concise Etymological Dictionary of Sanskrit has generally been hailed as the fulfilment of a long felt need, the complaint that it is too concise has, perhaps, been equally general. (Reviews by Emenau in *Language* 31, pp. 449-456., and by F. O. Schrader, *ZDMG* 106, p. 406, ff.). It cannot serve as a work of reference, nor can it be of any great help for serious reserach. Its utility consists mainly in making accessible in one place the widely scattered etymological material concerning Old Indo-

Aryan words—and that too by no means exhaustively. Mayrhofer has, however, taken special care to incorporate suggestions regarding obscure and hence presumably non-Indo-European words. At the same time, he indirectly admits ('Vorwort', p. ix) that many of these suggestions may be erroneous and premature.

Professor Renou of Paris has contributed two valuable works during the last two years. His *Etudes védiques et pāninéennes* in two parts published in 1955-1956 from Paris contains a number of articles on various topics concerning Ṛgveda, Atharvaveda and Pāṇini's Grammar, such as the Ellipsis in Ṛgveda, Prepositions and Preverbia in Ṛgveda, and Nipātana-sūtras in Pāṇini etc. The other work, *Histoire de la langue sanskrite*, published in 1956 from Lyon and Paris, deals with the linguistic aspects of Sanskrit, describing its main characteristics with regard to the various epochs and styles, namely Vedic, Pāninian, Epic, Classical and Buddhist and Jaina. It is a penetrating and illuminating study and adds considerably to our understanding of the development of Sanskrit through its several phases. It is undoubtedly the most outstanding contribution of the year in the field of Sanskrit studies.

Two more works deserve to be mentioned here : *The Character of Indo-European Moods, with special regard to Greek and Sanskrit* by J. Gonda (Wiesbaden, 1956), and *A Concordance of Sanskrit Dhātupāṭhas* by J. B. Palasule (D. C. R. I., Poona, 1955).

And finally, I should like to mention a monograph by Prof. Wüst of Munich, 'Idg. *péleku-* Axt, Beil' (Helsinki, 1956), which is an extremely learned palaeo-linguistic study of Old Indo-Aryan *paraśú-*, Gr. *pélekus*, embracing all possible aspects, the conclusion being that *paraśú*: *pélekus* is not a loan word from Akkadian *pilakku* : Sumerian *balag*. As relevant to the main thesis, Wüst has also discussed a number of other Indo-European, Greek and Old Indo-Aryan words, notably *laśuna-*, which forms a separate section and has been independently published in the *Kirfel Festschrift*.

Of some hundred articles related to Old Indo-Aryan linguistics that have appeared during the last two years, at least two thirds are etymological studies of individual words or word-groups. Only a few of these can be mentioned here.

The richest and the largest number of contributions have been made by Prof. Wüst, Prof. Burrow, Prof. Bailey, and the young German Indologist and linguistician, Prof. Karl Hoffmann of Erlangen.

Prof. Wüst has discussed among others, derivations of Old Indo-Aryan *klīta-klītakā-* "a venomous insect , dough, paste, a poisonous plant" (√(s) *querei* 'to cut, to separate'), *navanī- návanītaka-* 'fresh butter' (√*nei* 'to shine'), *śiṁśumára-* 'porpoise' (√*śū* 'to swell'), *ulúkhala-* 'mortar' (*uel* 'to push, press' : *ulūkha-la-*, cf. *mayūkha-*), *sarṣápa-* 'mustard' (∠*sal-sápo* 'having salty juice'), *kúśala-* 'skilful', 'welfare' (*kuśa-la-* 'having *kuśa*', hence 'well', 'welfare,' etc.), and *Ciklīta* n. Pr. (∠*kild* ?). All these have been discussed in *Rema* II. In *Rema* III Wüst discusses *Ṭhakkura-* (∠*śakvara-*), *Ṭakka-* n. Pr. (∠*śákvan-*), *Ṭakkibuddha-*, n. Pr. (*Śākyabudda-*), *Ḍāka-* 'an imp attending Kālī' (∠*śāka-* 'might'), *ṭikā-* 'commentary' (∠*śikṣā-*), *ḍittha*-nPr. (∠*śiṣṭa-*), *ḍima-* 'name of a caste', (∠*śima-* 'cutter up'), *ḍhauk* 'to go' (∠*śuk* 'to go'), *āṭopa-* (∠*śopha-* 'swelling') etc., and comes to the conclusion that *Ṭhakkura* etc. are not loanwords, but original Indo-Aryan words which were borrowed by a non-Aryan Indian language, possibly

Nahālī, and, after undergoing phonetic modifications, namely *ś* to retroflex, were, at a later stage, re-introduced in Old Indo-Aryan.

Of the derivations of numerous Old Indo-Aryan words discussed by Prof. Burrow, I can, unfortunately, refer to only a few. In *J. A. O. S.* 1956 p. 185 ff., Burrow suggests that the Vedic word *ghoṣád-* may go back to *go-sadh-* 'abode of cows' hence 'home' (cf. *sadhastha-*). The Prarkit form of *ghoṣád-* would be *ghosa-*, which has been sanskritized into classical *ghoṣa-* 'village'.

For Vedic *śmasi*, which is believed to be short for *uśmasi*, Burrow suggests (*Annals of Oriental Research*, Madras, Vol. 13, 1957) that it may be the weak form of √*śā* 'to proclaim, teach, command', which is preserved in Old Persian *θātiy*, and Old Indo-Aryan *āśā-*, *śāti-* etc., and, in an extended form, in √*śās*.

Lexical *vārdala-*, 'a rainy day, bad weather' is, according to Burrow (*ibid.*), to be identified as *vār-dada-* (cf. *vāri-da*). Pāli *vaddalikā*, Hindi *bādal* etc. obviously go back to *vārdala-*.

Vedic *kuluñcá-* is usually regarded as haplology for *kaca-luñcá-* "plucker of hair". Burrow suggests (*ibid*) that it may mean 'a petty thief', since the orginal meaning of *ku-*, *kav-* was 'small, mean'. (cf. Mahīdhara कुत्सितं लुञ्चति)

In another article published in the *Chatterji Jubilee Volume*, pp. 187-93, Burrow has discussed this *ku-*, *kav-* in detail. He derives Old Indo-Aryan *kumāra-*, *komala-*, and *kava-* in *kavapatha-*, 'a small road', *kavāgni-* 'a little fire', *kavoṣṇa-* 'slightly warm', from the same root. Vedic *ákava-* 'not small', *kavāri-* 'mean', *kavatnú-* 'mean', *kavā-tiryañc-* 'a little across' etc., also obviously belong here. *Kubjá-* 'hump-backed, crooked' is to be analysed *ku-bjá*, where- *bjá* is the weak form of Indo-European *pág-* 'to fix' from which are derived Old Indo-Aryan *pajrá-*, *pájas* etc. The same *-bja* is to be seen in *uru-bjā-* 'extensively constructed'. *Kubjá-* may thus be rendered 'deficiently formed, badly constructed'.

All these derivations are fully convincing. I am, however, not so sure of Burrow's analysis of *dkūpāra-* into *a-ku-pāra-* 'not-little-giving', *pāra-* being derived from a root √*pṛ* 'to give'. For one thing, Burrow does not explain the long *-ū* of the word. For another, *dkūpāra-* can mean 'generous' in only one Ṛgvedic passage ; elsewhere it clearly refers to 'ocean'. The argument that the later ṛṣis no longer understood the traditional word and confused *pāra-* 'giving' with *pāra-* 'crossing', thus arriving at the new (wrong) meaning 'ocean', is not very convincing. I would suggest that *ákūpāra-* may be analysed as *a-ku-āp-āra-*, 'having a large quantity of water', *-āra-* being the suffixal element and *ku - āp-* combining into *kūp-* (cf. anūpa-). The orginal meaning of *ákūpāra-*, then would be 'ocean', which could easily develop into 'generous'. *Kūpa-* 'well' may similarly go back to *ku - āp-* and mean 'small water' as opposed to 'big water', *i.e.* lake, river, or ocean. (This, in spite of Greek *kúpē*, Latin *cūpa*, which may not be cognates of *kūpa-*).

Prof. Bailey in an article contributed to the *Chatterji Jubliee Volume*, p. 114 ff., discusses the Old Indo-Aryan root √*kram* 'to thresh', and on the evidence of Iranian and Lithuanian as well as the *Divyāvadāna*, comes to the conclusion that √*krand* 'to thresh' is an extension of √*kram* and that √*kram* itself is an extension of* √*kar-* from which is derived Vedic *khála-* 'threshing floor'. The suggestion of Emenau and Burrow, therefore, that *khála-* is a loan word from Dravidian is not acceptable.

In the same article Bailey discusses Indo-Iranian √*nay*- √*nī* 'to press, apply force to', which is to be recognized in a group of words connected with the idea of 'fat' and 'liquid.' Consequently he derives Old Indo-Aryan *navanīta*-, and *nīra*- and Pahl., New Persian *panīr* from this root, thus rejecting Emenau's and Burrow's view that Old Indo-Aryan *nīra*- is a loan word from Dravidian. On the other hand, contends Bailey, *nīra*- may have been taken by Tamil from Indo-Aryan. [Prof Wüst, however, derives both *navanīta*- and *nīra*- from √*nī* 'to shine' (*Rēma* II, p. 27 ff.)]

In another article (*Turner Presentation Volume*, pp. 41-59), Bailey rejects Kuiper's suggestion that Old Indo-Aryan *prapharvī*- means 'a wanton woman' and is a loan word from Muṇḍā. Bailey compares *prapharvī*- with Old Iranian *farva* 'skin, film', Greek *pélas*, Old English *fell* 'skin' all going back to Indo-European **pel*, and suggests that *prapharvī*- may mean 'having fine skin'.

Most of the articles of Karl Hoffmann (of Erlangen University) have appeared in *Münchener Studien zur Sprachwissenschaft*. I will mention only three of these.

In Heft 7 (1955) of the *Münchener Studien*, Hoffmann discusses (pp. 89-92) Vedic *gámati*, which is usually considered to be a Present Indicative form, and concludes that it is in fact the Conjunctive form of the Aorist.

In Heft 10 (1957), pp. 59-71, Hoffmann traces Vedic *kava*- back to Indo-European **kau* 'to lower, to humiliate', and discusses Vedic √*drū* 'to wound, to injure' : √*dru* 'to run.'

To Heft 11 (1957), pp. 85-103, Hoffmann has contributed a long article, 'Mārtāṇḍa und Gayomart', in which he has tried to show that *mārtāṇḍa*- means 'Aditi's eighth son, *i.e.* man, born of a dead egg (abortion)'.

A fourth article of Hoffmann has appeared in the *Zeitchrift für Indogermanische Forschungen*, LX. Band, Heft 3, pp. 254-264, which discusses such repetitive onomatopoeia of Old Indo-Aryan as *gargara*-, *budbuda*-, *karkarī*-ı (nouns), *ululā*-, *kikkiṭā*-, *masmasā*- (adverbs), and *balbalīti*, *dundumāyita* (verbs).

Compared to Old Indo-Aryan, Middle Indo-Aryan seems to have received scant attention of linguisticians. Only four books and about half-a-dozen articles dealing with Middle Indo-Aryan have come to my notice.

A Middle Indo-Aryan Reader (Calcutta University, 1957), edited by Professor S. K. Chatterji and Prof. Sukumar Sen deserves to be mentioned here, despite its being a Reader, because of the judicious and truly representative selection of Middle Indo-Aryan passages in Part I, and especially because of the copious grammatical, etymological and exegetical notes which form Part II. (The first edition of Part I was published in 1953.)

Nominal Composition in Middle Indo-Aryan by G. V. Davane is a dissertation, published by D. C. R. I. of Poona as No. 11 of the Dissertation Series.

An English translation of Pischel's *Grammatik der Prakrit Sprachen*, preparėd by Dr. Subhadra Jha, has also been published recently.

An important study in the field of Middle Indo-Aryan phonetics is *Zwei Probleme der Mittelindischen Lautlehre*, by Hermann Berger (*Münchener*

Indologische Studien, Heft I, 1955). The two problems refer to the Middle Indo-Aryan development of Old Indo-Aryan *ṛ* and *kṣ*. Berger has shown that as a rule *ṛ* develops, under the influence of neighbouring sounds, into *u* where rounding of lips is required (*pṛthu* > *puthu*-), and into *i* where the tongue has to adopt a palatal position (*kṛśa*- > *kisa*-). Elsewhere *ṛ* > *a* (*vṛka*- > *vaka*-). Analogy is responsible for later irregularities. The normal development of Old Indo-Aryan *kṣ* is *kkh*, while *cch* appears in such combinations as *k-kṣ*, *kṣ-k*, *kṣ-m*, *t-kṣ*. *kṣ-ṇ*.

In an article entilted, 'Das Problem indogermanischen Altertümlichkeiten im Mittelindoarischen' (*Festschrift Kirfel*), Mayrhofer warns against the exaggerated notion that numerous features of Indo-European have survived in Middle Indo-Aryan, while they have been lost in Old Indo-Aryan.

Schwarzschild discusses a few minor details concerning the Infinitive in Middle Indo-Aryan (*-ttae*, *-tave*, *-um*, *-ium*, *-aum*, *-ahū*) in an article published in the *Chatterji Jubilee Volume* (pp. 29-34). In another article appearing in *JAOS* (76, p. 111 ff.), he discusses the geographical and chronological distribution of the Absolutive Forms in Middle Indo-Aryan (*-ttā*, *-ttāṇa*, *-ttāṇam*, *-tūṇa*, *-ūṇa*, etc.). A thrid article of Schwarzschild, appearing in *JRAS*, 1956, 3-4, pp. 181-90, deals with the declension of Feminine nouns in Middle Indo-Aryan.

Dr. A. N. Upadhye in his article 'Marathi Elements in a Prakrit Drama' (*Chatterji Jubilee Volume*, pp. 147-152) has put together Marathi words and forms introduced in the Prakrit drama *Ānandasundarī* of Ghanaśyāma (18th century), which the author has tried to pakritise.

In *BSOAS* XVIII (1956, pp. 449-52), Turner discusses the derivation of Prakrit *sineha* and *siṇhā*, both meaning 'snow', and traces them to Indo-European **sneigwh*.

Dr. Manmohan Ghosh, in an article published in the *Indo-Asian Culture* (Vol. IV No. 4, April, 1956, p. 420-24), has suggested a new derivation for the word *Pāli* which he traces back to *dhammapaliyāyāni* 'sacred texts' of the Bhābrū Edict of Aśoka. *Paliyāya*-, of course, is Old Indo-Aryan *paryāya*-.

In the field of New Indo-Aryan, an outstanding contribution is Dr. U. N. Tiwari's *Hindi Bhāṣā kā Udgama aur Vikāsa* (Allahabad, 1956), which is the first systematic and exhaustive treatment of Standard Hindi, including brief sketches of related dialects. Like Prof. Chatterji's *Origin and Development of the Bengali Language*, which has served as a model for it, Dr. Tiwari's work will have to be consulted and referred to for any research in Hindi linguistics. However, Hindi linguistics is, compared to Old Indo-Aryan, still in its infancy, and as further progress is achieved, Dr. Tiwari will have to modify many of his statements and conclusions.

An important philological work is the new critical edition of Jāyasī's *Padmāvat* (Jhansi, 1955) brought out by Dr. V. S. Agrawal. Abundant linguistic material can be gleaned from the excellent exegetical and etymological notes appended to the text.

A valuable addition to New Indo-Aryan lexicography is the *Ḍiṅgala-koṣa* (*Paramparā*, Vols. 3 and 4, Johdpur 1956-57) edited by Shri Nārāyaṇa

Siṁha Bhāṭī, which is a collection of nine versified lexicons of Ḍiṅgal, dating from 16th century downwards. The cumulative word-index given at the end of the book makes it handy for use. Here will be found plentiful material for linguistic research in Rājasthānī ard allied dialects.

A Hindi version of Rudolf Hornley's *List of Hindi Roots* (1880) has recently been published, in two instalments, in the Journal *Bhāratīya Sāhitya*. The usefulness of the list as such is obvious, in addition to which quite a few of the derivations suggested by Hornley are also helpful.

Of about 40 articles dealing with New Indo-Aryan languages, that have come to my notice, only a few can be mentioned here.

The 'Caste Dialect of Mucis in South-East Burdwan' by Dr. Sukumar Sen (*Chatterji Jubilee Volume*, pp. 16-20) enlists a number of interesting words current only in the dialect of the Mucis (Tanners), some archaic, some newly evolved and some obscure in origin.

'The Intrusive -r- in Indo-Aryan' by P. B. Pandit (*Chatterji Jubiliee Volume*, pp. 120-123) discusses the glidic *-r-* in Gujarati (in words like *sarāṇ* < *śāṇa-*, *śerṇāī* < *śehnāī*, *ekhroṭ* < *akṣoṭa-*) and concludes that it is caused by the following retroflex sounds *ṭ* or *ṇ*.

'A Khowar Tale' by George Morgenstierne (*Chatterji Jubilee Volume*, pp. 163-169) is intended to exemplify some characteristics of Khowar, the principal language of Chitral.

In 'Certain Verb-Compounds of Sanskrit and Some Parallel Formations in Awadhi' (*Chatterji Jubilee Volume*, pp. 204-5), Dr. B. R. Saksena compares Old Indo-Aryan compounds like *ehipacan*, *uddhamavidhamā* with Avadhi compounds like *āwā-jāhī*, *khelā-kūdī*, *rowā-pīṭī*.

John Gumperz of Cornell University in an article contributed to the *Chatterji Jubilee Volume*, (pp. 283-295), gives a phonemic analysis of the dialect of Rankhaṇḍī, a village in Saharanpur District of Uttar Pradesh, and discusses the use of Phonetic data in Dialectology.

The idiom of reciprocal Instrumental (in sentences like *tomāy-āmāy dekhā holo, māye jhiye jhagaṛā*) is discussed by Dr. Sukumar Sen in his article 'Reciprocal Instrumental in Bengali' (*Taraporwala Memorial Volume*, pp. 4-5).

The tone system of Punjabi as spoken in Amritsar is described by K. C. Bahl in a paper entitled 'Tones in Punjabi' (*Taraporewala Memorial Volume*, pp. 139-147). He arrives at the conclusion that Punjabi has three tones, and that while the position of tone in a word is significant, stress is not. The same scholar has described the tone system of Lahanda in a second article published in the *Bagchi Memorial Volume* (pp. 30-34).

An account of Nasalisation, Aspiration and Murmur in Gujarati is presented by P. B. Pandit in an article contributed to *Taraporewala Memorial Volume* (pp. 165-172).

Following the system of Descriptive Linguistics, Edward C. Dimock gives an account of Stem-Vowel Alternation in the Bengali Verb (*Taraporewala Memorial Volume*, pp. 173-177).

In an article published in the *Taraporwala Memorial Volume* (pp. 189-196), Dr. B. Prasad discusses the position of the nasals in the Bhojpurī Phonological system.

Dr. Siddheshwar Varma, in a brief but interesting article (*Taraporewala Memorial Volume*, pp. 225-227), describes the remarkable phenomena of vowel mutations in the Shiūṭī dialect, which is spoken in an isolated village, Shiūṭ, situated 125 miles to the North-East of Jammu. In this Indo-Aryan dialect the stem vowel shows a transformation due to case and number. Thus, Direct *hātī*, Oblique *hetī* 'elephant' ; Direct *pāṇī*, Oblique *ṗiṇī* 'water' ; Singular *sāri*, Plural *sīrī* 'all' ; Singular *khāī*, Plural *khī* 'ate'.

In 'A Wārli Tale' (*Taraporewala Memorial Volume*, pp. 259-265), G. M. Patil gives a brief description of Wārli, a dialect of Marathi, followed by about two pages of text.

Dr. Sen notices, in a brief article (*Bagchi Memorial Volume*, pp. 19-20), the phenomenon of syncopated aspiration in Middle Bengali, for example in *kākho* 'to anybody' < *kāka-ho*, *āphāra* 'loss' < *apahāra-*.

A short sketch of Western or Sambalpuri Oriya is given by K. B. Tripathi in an article contributed to *Bagchi Memorial Volume*, (pp. 76-85).

Two interesting articles on the pronunciation of English in India deserve special mention. The first by G. B. Dhall, published in *Chatterji Jubilee Volume* (pp. 276-282), describes certain peculiarities in the speech of the people of Orissa, while the second, by Dr. Siddheshwara Varma, published in *Bagchi Memorial Volume* (pp. 86-88), describes the speech-habits of the people of North-West India with regard to English. We note from these two articles, that while the people of Orissa say *reḍio* (*radio*,) *er* (*aid*), *jū* (*zoo*), *fild* (*field*), *huf* (*hoof*), the people of North-West (Dogri area) say *lejar* (*leisure*,) *yūjual* (*usual*) and *bī bāk* (*we walk*).

An informative and interesting article by Otto Spies of Bonn has appeared in the *Kirfel Festschrift* (p. 321 ff.) under the title 'Türkisches Sprachgut in Hindustani'. Spies has listed here 135 Turkish words borrowed into Urdu, mainly through Persian. He further records grammatical, syntactical and idiomatic peculiarities common to Turkish and Urdu.

In an article published in the same Volume (p. 231-241) J. R. Firth has observed, from the prosodical point of view, certain phonetic features of Gujarati. (Qualities and quantities of vowels, Aspiration and non-aspiration, Retroflexion, Nasalisation, Intonation, Emphasis, Stress.)

Hans Hendriksen's article published in the same Volume (pp. 329-333), discusses the derivations of New Indo-Aryan pronominal roots *i/e-* (which he thinks go back to Old Indo-Aryan *ayam*, rather than to *eṣaḥ*), and of New Indo-Aryan words for 'was': *tho, thā, to, huto, hatā* etc., some of which are contaminations of Old Indo-Aryan roots $\sqrt{bh\bar{u}}$ and $\sqrt{as}$.

Dr. B. R. Saksena, in the same Volume (p. 407), suggests that Hindi *ūbaṛ-khābaṛ* may be derived from Old Indo-Aryan *udvṛtta+kharva*.

J. Burton-Page has adopted the new Descriptive Analytical method in dealing with the Syntax of Participial forms in Hindi (*BSOAS* XIX—1, 1957 pp. 94-104) and Compound and Conjunct Verbs in Hindi (*BSOAS* XIX—3, 1957 pp. 469-478). His analysis is exhaustive and systematic, but unfortunately, in trying to be systematic, he has lapsed into certain errors. Thus, for example, he says on p. 475, "The 'Direct Object' may

also be indicated by the particle *ko*, e. g. मैंने भाई को किताब को दिया।"
A similar wrong use of *ko* has been made on p. 470 in लड़के न चाय को पीया है।

An article of great general interest by T. W. Clark has appeared in *BSOAS* (XVIII, 3, 1956, pp. 453-74) under the title 'The languages of Calcutta, 1760 to 1840'. Clark mentions six languages, Arabic, Bengali, English, Hindustani, Persian, Portuguese and Sanskrit, current amongst various groups of people residing in Calcutta during the period.

I know little of Dravidian linguistics, but judging from the number and quality of the articles that have appeared, it is clear that this important branch of Indian linguistics is, after all, receiving the attention it deserves. We are still far behind meeting the demand voiced by Prof. S.K. Chatterji in 1929, namely that, "a series of rigourously scientific grammars of all the important Dravidian languages" should be prepared. But there are clear indications that considerable all-round progress is being achieved. It is all the more heartening to note that veterans like Prof. Chatterji and Dr. Siddheshwar Varma, who have done so much for Indo-Aryan linguistics, are taking a keen interest in the Dravidian field, thus setting an example to all Indian linguisticians. I would only refer to Dr. Chatterji's article "Old Tamil, Ancient Tamil and Pre-Dravidian" which appeared in 1954 in the *Indian Linguistics* (Vol. 14), and to Dr. Varma's article "The conceptual Machinery of Tamil" which has recently appeared in the *Turner Presentation Volume*, p. 555 ff. Western Sanskritists like Emenau and Burrow are taking a leading part in this field. Burrow has, in 1953, pulbished *The Parji Language*, besides writing several important articles. Emenau has already in 1944-46 published *The Kota Texts*, and a number of articles. Recently in 1955, he has published another valuable book, *Kolami, a Dravidian Language*. Another Western scholar, Kamil Zvelebil of Prague, has also contributed a number of valuable articles dealing with Dravidian languages.

Burrow and Emenau, it is extremely gratifying to note, have prepared an Etymological-Comparative Dictionary of the Dravidian languages, which let us hope, will soon be published. The Deccan College of Poona, which is the pioneer Institute in India for linguistic studies and reserach, is well on the way of realizing its plan of publishing historical grammars of all the Dravidian languages. The Universities of Madras and Travancore, as well as the Annamalai University, have established research centres for Dravidian linguistics ; and the Academy of Tamil Culture, Madras, is publishing a journal *Tamil Culture*.

Let me now mention a few articles, just by name :—

1. T. N. Shrikantayya : Notes on Loans and Native Replacements in Kannada, *American Anthropologist*, 1956, pp. 306-308.

2. A. Subbiah : Voiced and Voiceless stops in Tamil, *Tamil Culture*, 5, pp. 186-95.

3. K. Zvelebil : A Note on Tamil Verbal Morphology, *Arch. Orient.* 23, (1955) pp. 479-81.

4. K. Zvelebil : On Emphasis and Intensification in Tamil, *ibid.* 24, pp. 435-64.

5. K. Zvelebil : Short Remarks on Old Tamil Syntax, *ibid.* 24, pp. 120-22.

6. M. Varadarajan : The Analytical Tendency in Tamil, *Annals of Oriental Research*, Madras, 1957.

7. O. Śvarny and K. Zvelebil : Some Remarks on the Articulation of the "Cerebral" consonants in Indian Languages, especially in Tamil, *Arch. Orient.* 23, pp. 374-434.

8. V. I. Subramaiam : A Study of Personal Names in Caṅkam Literature, *Chatterji Jubilee Volume*, pp. 170-178.

9. S. V. Subramanian : Telugu Loans in Tamil, *ibid.* pp. 179-186.

10. P. C. Ganeshasundaram : A Note on the Morphemic values of Consonants in Tamil, *ibid.* pp. 209-213.

11. G. S. Gai : Pronouns in Vaḍḍārādhane, *ibid.*; pp. 250-251.

12. K. S. R. Sarma : A merged Verbal Root of Telugu, *ibid.* pp. 252-254.

13. K. M. Shastri : Derivation of Verbal Forms in Modern Telugu, *ibid.* pp. 296-301.

14. H. S. Biligiri : The Nasal Phonemes of Kannada, *ibid.* pp. 306-308.

15. T. P. Meenakshisundaram Pillai : Nasal Vowels in Tamil, *Bagchi Memorial Volume*, pp. 51-53.

16. C. R. Sankaran and P. C. Ganeshasundaram : A Note on the Āytam-Phenomenon, *ibid.* pp. 89-95.

17. Bh. Krishnamurti : The History of Vowel Length in Telugu Verbal Bases, *JAOS* 75-4, pp. 237-252.

Indian linguistics is too vast a field to be covered in an address of half-an-hour's duration—by a person of my limited knowledge and ability. I hope, however, that the sketchy review that I have presented will give at least a rough idea of what is going on in this field. To this I would now like to add a few remarks for consideration of Indologists and linguisticians.

The question of non-Aryan loan-words in Indo-Aryan has for some years past been agitating the minds of all those seriously interested in Indian linguistics. In India, Prof. Chatterji has been frequently expressing his views with regard to the general problem as well as individual words. Outside India, scholars like Emenau, Burrow, Bailey, Kuiper, Wüst, Mayrhofer and Thieme have been doing the same. As I see it, there are three points of view that can be distinctly recognized. First, there are those who believe that most of the unexplained Indo-Aryan words can be traced to Dravidian. Secondly, there are some who consider Muṇḍā or the Austric languages the main source from which loanwords have been drawn. And finally, there are those who are convinced that most of the unexplained words, especially Vedic words, can be proved to be Indo-Aryan, Indo-Iranian or even Indo-European, although borrowings from Muṇḍā or Dravidian may have taken place during the Classical period and later.

It would be premature and presumptuous on my part to pass judgment on these views. But I would like to point out a few striking facts

bearing on the problem. In the first place, it is often overlooked that Dravidian linguistics and still more Muṇḍā Linguistics are still in their infancy. We have no comparative or historical grammars, not even reliable descriptive grammars, to help us in arriving at the reconstructed Primitive Dravidian form of a word. The earliest records of Tamil are not much older than 2nd or 3rd century B. C. It is, consequently, extermely hazardous to suggest that a word like *mayūra-*, which occurs already in the Ṛgveda, is a modification of Tamil or Malayalam *mayil*. We do not know what form *mayil* had in the 12th century B. C., and whether that form would bear any resemblance to Ṛgvedic *mayūra-*. The resemblance between *mayūra-* of 12th century B. C. and *mayil* say of 1st century A. D. is indeed a flimsy ground for suggesting that *mayūra-* is a loanword from Dravidian. With regard to Muṇḍā or Austric loans the situation is still worse. For, here we have to depend solely upon the current spoken forms of these languages. They have no literature, and no records of any kind exist.

Secondly, is there one iota of evidence to show that the Indo-Aryan speaking Vedic barbarians came into contact with the highly civilized Dravidians in 1500 B. C? Prof. Burrow says, "The Dravidian words in the Ṛgveda attest the presence of Dravidians in North-Western India at that period." (While some others assert that Vedic Sanskrit must have borrowed from the Dravidian because of the contact.) He admits, however, that the number of such loanwords in the Ṛegveda is very small, the large majority appear first in the classical language, being first recorded in Pāṇini, Patañjali, the *Mahābhārata* etc. The hypothesis that Aryan-Dravidian contact took place somewhere in 1500 B. C., but loanwords began appearing in 500 B. C., long before which time the Dravidians had been driven south of the Vindhyas, is somewhat curious. But, in the first place, how far can the presence of a few apparently similar words in the 12th century Ṛgveda and in the 3rd century Tamil be regarded a definite attestation for Aryan-Dravidian contact in the 15th Century B. C. ? Is it not a little more logical to suggest, as Prof. Thieme has done (*Language* 31, Review of *The Sanskrit Language*), that these words have come into Dravidian from Ṛgvedic Sanskrit which itself might have borrowed them from some other non-Indo-European language contacted during the migration of Aryans from somewhere in the West or North-West into India? Besides, many of such supposedly Dravidian words have been proved to be of Indo-European origin, e. g. *ulūkhala-* (*ulūkha-*+*la*, ∠√*uel* 'to push, to press', Wüst), *khála-* (*√*kar* : Bailey), and *mayūra-* (*√*mei* 'to cry' Thieme and Wüst); and many more may be so proved in fuutre. Aryan-Dravidian contact in 15th century B. C., thus, remains unattested. Mohenjodaro and Harappa are still an unknown quantity. And as for any other archaelogical evidence, not only there is none available, but on the contrary, the evidence available so far points in the other direction, namely that Northern India was *never* inhabited by a Dravidian speaking population. Fürer Haimendorf has proved, on the basis of archaelogical excavations at Brahmagiri in Mysore, that the Dravidians must have immigrated into South India about 500 B. C. either by sea or along the Western Coast of India, but definitely not from North India. He associates the iron-using megalithic culture strata excavated at Brahmagiri with Dravidians, which are not older than 500 B. C. and which are not traceable in North India (*Tamil Culture* II-2, 1953, pp. 127-135). Fürer-Haimendorf's theory has naturally been rejected by scholars like Emenau ; but it has also been accepted by scholars like Wüst and Kuiper and even by Mayrhofer who, before learning about Haimendorf's theory, had been consistently incorporating in his Etymological Dictionary every suggestion about loanwords.

But whatever Haimendorf's theory may be worth, one thing is clear. There is no evidence of either Aryan-Dravidian clash, or of Dravidians ever having lived in North India and having been pushed southwards, except the flimsy evidence, if evidence it can be called, that there are a few words in Ṛgveda, whose derivation is, for the time being, obscure and words similar to which are found in Dravidian languages dating from about 1st century B. C.

With regard to Muṇḍā loan words in Old Indo-Aryan, the position is still more doubtful. Here, we cannot go back even a few centuries for reconstruction. The Muṇḍā languages are known to us only in the form in which they are spoken today. Even Kuiper, who favours Muṇḍā as the main source of lonwords in Old Indo-Aryan, admits the weakness of his theory when he says in a recently published article 'Ṛgvedic Loanwords' (in *Studia Indologica* : *Festschrift Willibald Kirfel*), that with regard to the Ṛgveda "it is often far from easy to distinguish between Muṇḍā and Dravidian", and that we should not "suppose all words to be explainable from Dravidian or Muṇḍā". Kuiper has, in this article, discussed a large number of Ṛgvedic words whose foreign origin seems to him to be "probable on morphological and phonetical grounds." His chief aim "is not the etymological explanation of the foreign words, but rather a critical discussion of the morphological or phonetic problems connected with these words." Some of these words have since been explained by Bailey and others as being of Indo-European origin.

This being the present position, it is somewhat difficult to understand, how Prof. Emenau justifies such sweeping statements as, "Words of Indo-European origin will, when a final count is possible, turn out to be but a small part of the Sanskrit Lexicon. This is perhaps a little realized fact and deserves the emphasis that Mayrhofer gives it" (*Language* 31, p. 450). Mayrhofer, has, by the way, as I have already mentioned, grown a little more cautious in giving emphasis to this fact. (*Kurzgefasstes Etymol. WB. d. Ai.*, p. 112, s. v. *ulokaḥ*).

I am not for a moment suggesting that every Ṛgvedic word is of Indo-European origin. Undoubtedly, the Ṛgveda contains many non-Indo-European words, although not quite as many as Kuiper and Emenau suppose. The question, however, is where did the non-Indo-European words come from? The answer is far from easy. But the answer is certainly not 'from Dravidian and/or Muṇḍā'. In fact, any non-Indo-European Ṛgvedic words, if found in Dravidian or Muṇḍā have to be considered as having come into these languages from Old Indo-Aryan, since there is no evidence of Aryan-Dravidian contact during the Ṛgvedic period. The story of Aryan invasion and of Dravidians being pushed out of North India has no real basis. Aryan-Dravidian contacts, friendly contacts, are clearly in evidence from 5th century B. C. onwards, and may have begun a little earlier. Dravidian loanwords in Classical Sanskrit, therefore, are an obvious possibility. But even here, one has to be cautious, particularly because we do not have before us a clear picture of the early Dravidian or Muṇḍā. Particular care should be taken with regard to such Old Indo-Aryan words as are found in both Muṇḍā and Dravidian. In all probability, these have been adopted by both from Old Indo-Aryan.

I have, in the course of the discussion, again and again referred to lack of good grammars of Dravidian and Muṇḍā languages. This does not mean that good grammars are available in case of all the Indo-Aryan

languages. As a matter of fact, if we leave out Old Indo-Aryan, the situation is only a little less unsatisfactory. This is particularly the case with regard to non-literary languages and dialects in all the three families, many of which are dying out. The need of the hour is to record and map every dialect of the country and use the material for scientific study, for preparing historical and comparative grammars and dictionaries, which alone can help us in tracing the linguistic history of India. But India is a vast country, with the number of its languages and dialects running into hundreds. We need, therefore, a team of trained linguists. Unfortunately, our Universities have so far paid scant attention to linguistics. Only three or four Indian Universities and colleges offer full courses in linguistics. It is high time that other Universities realized the need for organizing courses in this important subject. The Deccan College of Poona has since 1954 been organizing Linguistic Schools every summer and autumn, which have been availed of by some 700 students and lecturers of Indian Universities. This is evidence enough that linguistics is popular with our students. Let our Universities take advantage of this and start full-fledged courses in linguistics, both Historical and Descriptive. This will be a service to the country as well as to the cause of learning.

DRAVIDIAN CULTURB SECTION

The Presidential Address delivered for this Section was not received.

PRESIDENTIAL ADDRESS

RELIGION AND PHILOSOPHY SECTION

by

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Mr. President, Fellow Delegates and Members,

I owe a deep debt of gratitude to the Executive Committee of the All-India Oriental Conference for the unexpected and, therefore, all the more welcome honour that they have done me in inviting me to preside over the Religion and Philosophy Section of the 19th session of the Conference. I shall try my level best to deserve the honour.

As I stand before the galaxy of the learned experts, who know very well what contributions have been made to literature on Religion and Philosophy during the last two years, I feel it unnecessary to give a detailed account of them. The work in the field, with which this section is concerned, is in the forms of exposition, translation, edition and historical and comparative study. And it is a matter of very great satisfaction that contributions in all forms have been made during the period under review. And the illustrative notable contributions are: (i) East and West, Some Reflections, by the greatest living philosopher, Dr. S. Radhakrishnan, the Vice-President of our Republic. (ii) A Source Book in Indian Philosophy, Edited by the same leading thinker in collaboration with Professor Charles A. Moore of the Hawaii University. (iii) Aesthetic Experience According to Abhinavagupta, by Dr. Raniero Gnoli of the University of Rome. (iv) History of Indian Philosophy Vol. I by Mahamahopadhyaya Dr. Umesh Misra of the Allahabad University. And to these with apology may be added Comparative Aesthetics Vol. II Western Aesthetics by the humble President of your section.

As the idea of writing the presidential address came to my mind, many topics, connected with Indian Aesthetics, such as the Nāda-Brahma-Vāda or Philosophy of Music, and the Vāstu-Brahma-Vāda or Philosophy of Architecture, with which I have been busy in connection with the second enlarged edition of my Comparative Aesthetics Vol. I, suggested themselves to me. But finding them to be too technical and, therefore, of not sufficient popular interest, I did not take up any one of them. For, those of you who are interested in them will find them in print within a few months to read them with due attention at leisure. The topic, therefore, that I have chosen is :

THE NEED OF ETHICAL ASPECT OF RELIGION AND PHILOSOPHY OF FREEDOM OF SOUL IN THE PRESENT AGE.

Humanity is in the grip of fear of total annihilation. We have heard of the Russian Sputnik or artificial baby moon, "Photon" rocket, which

theoretically could travel at nearly the speed of light, a prospective discovery that would invalidate Albert Einstein's theory of relativity which showed that no mass of body could travel at that speed, and statement of M. Nikita Khruschev "If there is any one who doubts that we possess intercontinental ballistic missile we are ready to carry out a practical demonstration." We realise the destructive possibilities of the modern scientific inventions and visualise almost complete destruction of humanity that can be brought about by them, as soon as the passions of those who possess them get out of control.

All, with the exception of a few war-mongers, realise the necessity of true peace in the world. But true peace is not to be got by the production of more and more destructive weapons. Proper synthesis of values, material moral and spiritual, co-ordination of science, religion and philosophy in human life, is the only sure way to lasting peace.

RELIGION

Religion is the oldest human institution and Philosophy is the outgrowth of religion. Religion is a way of life that distinguishes humanity from animality : and Philosophy is the rational and spiritual grasp of the Ultimate Reality. Religion is a discipline that transforms personality and elevates man from physical and intellectual levels to the ethical : and philosophy is the way to lasting peace. Religion and philosophy are concerned with ethical and spiritual values.

Man is not a mere bundle of instinctive urges. His goal is not mere self-preservation and sensuous enjoyment. He is not mere animal. He is essentially a rational being. He questions "To be or not to be ?" He experiences conflict between opposing interests and passions. He consciously and willingly sacrifices his interests and even his life for the sake of some ideal. He subdues and trains passions and emotions and, therefore, tries to rise above the level of mere animality. His way of life is distinct from that of animal. By following the distinct way of life he attempts to realise a value that is not empirical or material. If humanity is to remain humanity, it has to have a distinct way of life : that is religion.

TWO ASPECTS OF RELIGION.

Religion has two aspects. (i) ritual and (ii) ethical. Religions differ from one another in their rituals. The rituals constitute the formal and, therefore, non-essential aspect. The ritualistic aspect of religion, has no universal validity. In religious rituals time, place and distinct personality of the performer are recognised to be essential conditions of their efficacy to produce the desired effect. Thus we have different forms of worship and prayer and even different ways of disposing of the dead.

Now if we ask : "Which form of worship or which way of the disposal of the dead is right ?" the unhesitating and immediate reply of each follower of a different religion would be "Mine." And if you ask him "Why ?" his equally quick reply would be "Because my sacred books say so."

The question, therefore, that we have to answer is "Which set of sacred books is right ?" And the most satisfactory answer to it seems to be that given by great Kashmirian Philosopher, Abhinavagupta.

He asserts that the ritualistic aspect of religion is not based upon reason. The sole basis of religion is faith, the unshakable belief in the rightness and effectiveness of all injuctions and prohibitions found in a sacred book ; faith is the strongest will and thought (Dṛdhīyastama Vimarśa), that no power, howsoever destructive, can shake. Unshakably strong faith is a power that renders even such an element as fire ineffective against the faithful. It is capable of bringing about the objective manifestation of that which the faithful believes in. This was faith that kept the body of Prahlāda perfectly in tact when it was put in fire by the order of his father, Hiraṇya-Kaśipu, and was responsible for the appearance of Viṣṇu as Narasiṁha.

Faith, therefore, is not a matter of mere profession to serve as the basis of organisation of a group for the attainment of political and other worldly advantages. It is a matter of heart and is mainly concerned with realisation of the spiritual value. It is a vision of Reality. Such a faith is the concern of the individual. And individual is perfectly free to have it provided he does not interfere with similar faith of another. Abhinavagupta concedes perfect freedom to individuals in respect of faith. (Bh. Vol. II. 86.)

And the present idea of secular state, in this land, is simply a reassertion of the old Kashmirian idea of freedom of faith. For, secular state does not mean that people of India have no religion and completely deny ethical and spiritual values, but that there is perfect freedom to the individual in respect of religious faith.

ETHICAL ASPECT OF RELIGION.

But the essence of every religion is the set of ethical laws. And the more an individual is able to sacrifice his material interests in his adherence to the moral laws, the more religious and humane he is.

Non-violence, truth, abstention from misappropriation, control over sex-passion and freedom from avarice are ethical principles of universal validity. They are valid for every human being irrespective of caste and nationality at all times and places.

Ahiṁsā satyamasteyabrahmacaryāparigrahā yamāḥ (*Y. S. II.* 30)
Jātideśakālasamayānavacchinnāḥ sārvabhaumā mahāvrtam. (*Y. S. II.* 31)

Of these non-violence in thought, word and deed is the most important and basic. Other principles have to be followed so as to be in harmony with this basic principle. Thus truth is no truth if it means injury to mind, body or property of a fellow being. These categorical imperatives are very comprehensive. They include all the principles which have been propounded by leading thinkers at different times. History proves their Universal validity. For, these basic ethical principles have very often been adopted in different words. Take, for instance, the Pañcaśīla, the five moral precepts of the Buddhists, prescribed for the layman, systematically presented in the Gahapati- vaggo-Pañca-verabhayā of the Saṁyutta Nikāya (II. 68).

1. Pāṇātipātā — Veramaṇī
2. Ādinnādānā — "
3. Abrahmacariyā— "
4. Musāvādā — "

5. *Surā-meraya-majja-pamāda-tthānā-Veramaṇī*

They are almost identical with the five ethical principles stated above.

They are the principles which are valid not only in the sphere of Religion and lead to spiritual elevation but in the political sphere also and lead to the realisation of the political goal. When practised in political sphere, they become weapons superior to any that the modern scientific skill has been able to invent. This fact has been demonstrated by 'the father of the nation' Mahatma Gandhi. We owe the present political independence to the most important doctrine of non-violence (Ahiṁsā).

Their validity in the international sphere was recognised by some of the great nations of the world assembled at Bandung Conference and by U. S.S.R. by accepting the Pañcaśīla, the five political principles, propounded by our great Prime Minister, Pandit Jawahar Lal Nehru :

(1) Mutual respect for one another's territorial integrity and sovereignty ;

(2) Non-aggression ;

(3) Non-interference in one another's internal affairs ;

(4) Equality & mutual benefit ;

(5) Peaceful co-existence.

If we carefully study these international political principles, we find that the first three come under non-violence. For, lack of respect for another's territorial integrity and sovereignty is the violence in thought if unexpressed. It is violence in words, if expressed. It necessarily precedes military agression which is violence in deed. Interference in another's internal affairs is but a mild form of agression. Equality, mutual benefit and peaceful co-existence are but consequences of non-violence. And the passing of the "peaceful co-existence" resolution by the United Nations, proves beyond even a shadow of doubt, the universality and soundness of our ethical philosophy.

THE PHILOSOPHY OF FREEDOM OF SOUL IS THE BASIS OF PRINCIPLE OF CO-EXISTENCE.

Along with the formula of peaceful co-existence the world has to accept the philosophy of freedom of soul as its basis. Philosophy of soul is not inconsistent with the assertions, based on researches in the field of Physics and Biology, made by such eminent scientists as Sir James Jeans and Prof. Diesch.

Sir James Jeans asserts that Nature is nothing more than waves of our knowledge or waves of imperfections of our knowledge. But this is not his final conclusion. He raises the question "Supposing Nature is only one's own knowledge, how is it that all of us perceive the same sun, moon and stars ?" And the answer that he gives is, that it is so because there is one continuous stream of life running through the whole nature[1], which permeates us all. This line of thought is in harmony with spiritual idealism.

1. Sir James Jeans, Presidential address to the British Association for the advancement of science (1934)

And Prof. Diesch from his experiments concludes that life is an autonomous principle and calls it "entelechy" or "psychoid" He argues as follows :

Disarrange a part of sea-archin's egg, and it will right itself. Injure a part and injury will be made good. Take only a fragment and it will develop a complete embryo. All this points out to the existence of the "entelechy" which has no chemical basis nor any location in space. It governs all vital processes such as assimilation, reproduction and so forth. It cannot be divided or cut into pieces. In man it may be called "psychoid".

This is in perfect harmony with Kaṇāda's view that soul or Ātmā is responsible for the movement of vital airs, closing and opening of the eyes, life, movement of Manas, affection of the senses etc.

Prāṇāpānanimeṣonmeṣajīvanamanogatīndriyāntaravikārāḥ icchādveṣaprayatnasukhaduhkhajñānānyātmano liṅgam (V. S. III, 2, 4).

It is, therefore, clear that philosophical idealism and the view that soul is non-material sentient reality are not inconsistent with the conclusions of sciences. The fact is that the admission of Spirit or Soul in Indian Philosophy is not the result of mere arm-chair thinking. It is not merely what reason compels a philosophic thinker to admit. It has experimental basis. It is founded upon the experiments, performed, not in the laboratories with external mechanical means, which can reveal the objective only, but in the caves with the only means, the human organism, transformed into a befitting instrument of the spiritual realisation by subjecting it to the Yogic discipline. This discipline enables the disciplined to transcend the physical and intellectual levels, gives him control over the vital airs such as brings about the suspension of heart-beat and, therefore, of all functions of the brain, and empowers him to realise the subjective principle, the Spirit or Soul as it is, when free from identification with body, senses, intellect, vital airs etc.

Yogic experiments are the primary basis of the admission of the Soul in Indian Philosophy. The rational justification, and references to authority, in which the philosophical texts abound, are meant to demonstrate the validity of the assumption to and to convince layman.

And divergence of views about the self or spirit is due to this very experimental basis. For, there is no absolute finality in the views and theories which are based upon experiment. Knowledge in every field advances with the discovery of facts and phenomena, previously unknown. Thus in the field of science the theory of "Action at a distance" was replaced by that of the "lines of force." It is, therefore, no wonder that the conception of spirit or soul changed as the Yogic experimenters were able to rise to higher and higher spiritual levels and could experience the soul, freer and freer from the limiting conditions, from which it was not distinguished by earlier seers. Thus the materialists, like some of the modern scientists, looked upon the body itself to be the soul, totally denied the existence of the immaterial soul and held consciousness to be the property of the body, being a product of the combination that body is. The wiser and keener observers noticed that without the presence of vital air (Prāṇa) in the body hundreds of deformities enter into it, and accordingly held the vital air to be the self. The wiser still, finding that the vital air, being transient, cannot account for the phenomena of remembrance, admitted eternal and all-pervasive substance as the substratum of qualities like knowledge, volition, passion etc. The Jainism admits it to be sentient and capable of attaining

infinite consciousness, power and happiness. One school of Buddhism recognises it to be Sūnya and another tobe Vijñāna. The Mīmāṁsā regards the soul as immortal, eternal and potentially conscious substance. The Sāṅkhya and the Yoga hold it to be pure sentiency. The monistic Vedānta, as presented by Śaṅkara, acknowledges the essential identity of the soul with the Brāhman and presents a negative conception of soul inasmuch as the Brāhman can be presented in negative terms only "Neti Neti." And finally the monistic Śaivaism of Kashmir while holding the soul to be identical with the ultimate Reality, Parama Śiva, asserts that the Ultimate is not only self-luminous (Prakāśa) but also free (Svātantra, Vimarśa). It points out that it is the freedom, Svātantrya or Vimarśa that distinguishes the Ultimate reality from such self-luminous but insentient substances as gem etc. Non-admission of the Ultimate as free, self-conscious, leads to the acceptance of Jada-Brahma-Vāda.

It is the Kashmir Philosophy of freedom as the ultimate principle, of soul as essentially free, that the present age of highly advanced science needs. The recognition of the freedom of the individual at the national and international level is the essence of democracy. The democratic nations can be democratic only if they do not interfere with the individual freedom, do not attempt to keep in subjugation or attempt to reduce to a subordinate position another nation which has a right to have independent existence. Freedom of soul is the basis of categorical imperative according to Kant. It is the recognition of freedom of the soul, that can bring international peace. And it is the realisation of this very freedom that can bring about the final emancipation of the individual.

The ethical principles of acknowledged universal validity and Philosophy of freedom of soul are, therefore, the two great needs of the present scientific age. They have not only to be accepted in resolutions by the leaders of great nations but also have to be strictly followed in handling the national and international problems, if humanity has to be saved from annihilation with atomic weapons of horrible destructive power, and is to have true and enduring peace.

TECHNICAL SCIENCES AND FINE ARTS SECTION
PRESIDENTIAL ADDRESS

by

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Friends,

I

I greatly appreciate the honour that the authorities of this Conference have done me in calling upon me for the second time to steer the work of one of the Sections of the Conference. I feel a particular happiness in taking the chair in this Section whose destiny was about to be endangered at Nagpur when we adopted our new constitution and for whose maintenance I happened at that time to put up a fight. The subjects of this Section form, so to say, the byways of Indological research, but work in these branches have added interest to the study of ancient Indian literature, and relieved to some extent the academic heaviness and narrowness of appeal of the study of the orthodox and more obviously respectable subjects of research. There are other conferences in the country in which the subjects of this Section, Techincal Sciences and Fine Arts, form the primary concern. The Sciences in general and particular branches of it, as also music, dance and the visual arts, are all looked after in special conferences devoted to each of them and it is there that these subjects are primarily and fully dealt with. In a section devoted to these subjects in the Oriental Conference, the distincitve point of view from which they could be usefully studied will be the historical one, as borne out by textual and archaeological evidences. Our study in this section will have to be confined to such an approach in the field of Science ; but in the field of Fine Arts we could take into consideration also the present state of these arts. For in music, dance etc., we still have a continuity and a living tradition of value which it is our duty to foster and develop on the background of the inherited tradition and through its proper interpretation and reconstruction.

Attempts are made now and then by enthusiastic scholars to prove the advanced nature of ancient Indian science. For example, quite recently we have had two publications of Sri Hans Raj entitled *Science in the Vedas* and *Physical and Scientific Interpretation of Aryan Mythology*. But it is generally accepted by all balanced scholars that the Indian sciences had an arrested growth and they had all been left far behind in the advances made in every direction by modern science. This however does not obviate the necessity to make a rational study of ancient Indian contributions to the sciences. This study should be made not in any spirit of patriotism or anxiety to prove the existence of the latest ideas in the oldest strata of our literature or to push back the date of texts containing scientific material. Attention may be drawn here to the review in *Nature* (Vol. 168, July, 1951) by Prof. Joseph Needham of Cambridge, of the Proceedings of the symposium on the History of Science and Technology in South Asia, held in Delhi in the end of 1950. The question of Indian contribution to scientific thought must be studied with a proper perspective and a sense of proportion and with the equipment of real knowledge of the scientific facts involved. Investigations in the sciences are best carried out by those who are qualified in those sciences and could, either with the additional knowledge of Sanskrit

or with the assistance of Sanskrit scholars, properly interpret the scientific facts. When the enquiry is made in this manner, the account of Indian Science could really form a chapter in the history of the development of scientific thought in the world. Histories of Science (like those of George Sarton in 3 vols.) and of Technology (like Dr. Neuburger'sTechnical Sciences of the Ancients and R. J. Forbes' Studies in Ancient Technology in 4 vols.) devote very little attention to Indian contributions. As Winter, Filliozat and Needham have pointed out 'the History of the sciences, pure and applied, in India and other parts of South Asia, still remains the greatest "unknown continent" in this world of study, so important for the general cultural history of mankind' (Needham). "Only a profound study of Indian scientific developments in parallel with those that took place elsewhere about the same times, can reveal the degree of originality of that science and hence enable us to understand the role which India played in the history of the growth of man's knowledge of Nature' (Filliozat). In the opinion of Needham "future research on the history of science and technology in Asia will, in fact, reveal that the achievements of these peoples contributed far more, in all pre-renaissance periods, to the development of world science than has yet been realized." It is being recognised increasingly that this objective of a proper appreciation of Indian contribution to science could be best gained by providing for the study, in a comparative way, of the history of the achievements of ancient India in the different departments of science, as a complementary part for the students persuing different branches of modern sciences and technology in our University courses. The Indian Society for the History of Science, Calcutta, has after consulting the syllabus in some Universities in the West, drawn up separate syllabi for courses in the History of the Sciences for the B. Sc. and P. G. stages in Indian Universities and has submitted them to the University Grants Commission. The students of Medicine, Mathematics, Astronomy, etc. should be given an idea of the contributions contained in Sanskrit works pertaining to these branches. We have had accounts and evaluations written by competent Indian scientists of Indian Chemistry, Indian Mathematics, etc., and similar sound scientific accounts and evaluations have to be prepared of other departments of scientific literature in Sanskrit from which students of the different modern sciences could derive the necessary historical knowledge. Recently the old work of P. C. Ray on Hindu Chemistry has been revised by Priyadaranjan Roy and issued by the Indian Chemical Society (1956). The speaker has just come to know of a manuscript on metallurgy called *Lohajñāna* preserved in the Raghunandan Library at Puri. A welcome step has been taken by the National Institute of Science for an inquiry into the history of medicine on the basis of original Sanskrit texts and Dr. D. V. Subba Reddy, in the South, has started recently a journal devoted to the history of the medical science. It is not only in the main sciences, but also in many of the applied scientific and technological fields also, there is an amount of material which should be collected, and interpreted scientifically. In his prefatory letter to the revised and enlarged edition of the speaker's *Yantras or Mechanical Contrivances of Ancient India*,[1] Dr. H. J. J. Winter of Exeter says that little systematic work has so far been done in Hindu mechanics. As Professor P. K. Gode, who has written a large number of interesting papers on many subjects pertaining to applied scientific and technological fields, has observed (*Deepika*, May 1957), what is required now is the preparation of a comprehensive history and account of ancient Indian Technology. This work could be achieved by the co-

1. Indian Institute of World Culture, Bangalore, 1956.

operation of Sanskrit scholars and modern scientists and by the growth of interest among the modern Indian scientists in the history of the sciences in India ; this interest could be developed only by giving the students of the sciences an opportunity to learn something of the scientific works in Sanskrit.

Among the Indian sciences two are still cultivated by a vast number of Indian scholars, namely, the sciences of Indian medicine and Jyotiṣa, including astronomy and astrology, in which lie the main scientific contributions of ancient Hindus. Indigenous medicine, Āyurveda, is still in full force in the country though Allopathy has made great advance and is officially patronised and propagated. Both among the general public, and educationalists and medical men, there are those who attach great value to Āyurveda and its recipes and methods of treatment. In the very nature of this country, its size and the number of its people and their economic condition, it is not possible for the costly treatment of Allopathy to reach the masses at large. There is something in the very nature of the herbs and the dietary of Āyurveda which not only makes Āyurvedic treatment something within the means of the common man but also homely and congenial to the Indian constitution. Recently the attitude of the Government, we are happy to note, has undergone a change and special allotments have been made for the carrying on of research in the indigenous medical systems. Though both the first and second plans had made special allotments for indigenous medicine, it is unfortunate to note that State Governments failed to take full advantage of these, as they were not ready with specific proposals in this respect. In 1954-56, Government had given about 13 lakhs of grant to indigenous medical institutions and about 10 lakhs in 1956-57 and about 7 lakhs in 1957-58. The Dave Committee appointed by the Government of India in 1955, which has since submitted its report, says that at present there is only one post-graduate Āyurvedic research intsitution at Jamnagar and recommends (ch. V) that more such Āyurvedic research Institutes be started and grants be given to colleges, Universities and other bodies to carry on Āyurvedic research. Not only in the sciences of human medicine, but also in the veterinary science, there is valuable wisdom in text as well as oral tradition among practitioners, which could be gathered together. There is a need to establish more Central Institutions of Āyurvedic research. It is also necessary to improve and upgrade the method of teaching Āyurveda in the traditional schools and colleges. Recently as member of the Sanskrit Commission, the speaker had an opportunity to visit a number of Āyurvedic colleges in the country and to meet and discuss the question of Āyurveda with its teachers, practitioners and those who had taken special efforts for its propagation Two factors impressed themselves upon us prominently wherever we went and whomsoever we discussed with. One is the attempt in several States at what is called the integration with modern medicine and the development of schools and colleges of integrated medicine. It is accepted on all hands that modern anatomy and minor surgery are to be taught in all Āyurvedic institutions. But the attempt at further integration 'allopathises' the whole of the Āyurveda to such an extent that there is little left of the latter. This kind of integration would lead to the slow extinction of the indigenous system as a subject of learning in our educational institutions. At the same time we find that the set-up in the Āyurvedic colleges also is not up to the mark in respect of the indigenous system itself. The provision of beds, herbarium, manufactury etc. which form the complement of any Ayurvedic teaching were not present or adequate in many places. From textual and

practical points of view, there is a great need for the codification of the herbs of Āyurveda with the proper identification of the drugs which are understood differently in different parts of the country. According to the Dave Committee, new subject-wise text-books of Āyurveda have also to be prepared. The method of prescribing, preparing or dispensing Āyurvedic medicine is also involved and tedious, and a certain amount of modernisation might legitimately be advocated in this respect. On the other hand it would not be advisable to modernise this completely. In Orissa we met some very enterprising representatives of Āyurveda who had prepared Āyurvedic injections, because in the entire village-side, the feeling had grown that the injection was the only quick way to complete cure. They had prepared also a treatise on injection in Āyurveda, *Āyurvediya Injection Cikitsā*, (Pub : Lokaseva Pharmacy Ltd., Puri) but some of their own brothren denounced it. While it is not possible to say off-hand anything for or against this particular experiment in Āyurvedic injection, the point may be generally pressed that there is much to be said in favour of the Āyurvedic practice of administering the medicine, without attempting to extract the essence and make tablets and tubes and to give the drugs in a highly concentrated form.

In the exploitation of ancient Indian herbs and drugs, there is active interest in the West and according to a press communication from Dr. K. Kimura, Professor of Pharmaceutical Botany in Kyoto University, Japan, which believes that her own native medicine derives from ancient India through China, is now getting more and more interested in Indian Āyurveda.

In Āyurveda, Sāmudrika Śāstra, Alankāra, Nātya and Kāma Śāstras, there are minute studies of physical and other characteristics of types of men and women, and the interesting study of these data on the variation of man from the points of view of modern medicine and anthropology has engaged the attention of modern scientists like G. M. Karulkar.

Jyotiṣa also is taught as a subject in the traditional Pathasalas, but here perhaps, in a greater degree, there is need to bring the science abreast of modern advances and to utilise modern scientific equipment necessary to give a sound knowledge of Astronomy and to supplement the information in the Sanskrit texts. Nothing much need to be said about the astrological side of Jyotiṣa. Despite the denunciation from highest quarters, belief in and resort to astrology may be said to be increasing day by day ; even the most highly placed people have their astrological consultants to whom, success or failure, they frequently turn. In modern times, Indian astrology may be said to have gained a fresh vogue, thanks to the ideas and calculations made available by modern mathematics and astronomy and the practice of Western astrologers. One branch particularly, in which very affluent and highly placed people evince great interest, is the system of predicitve astrology known in the South as *Nāḍi*, contained in many Samhitās. There are a few astrological associations and magazines also in the country and it will be worthwhile to conduct some investigations into the technique and basis of the Nāḍī-predictions which are amazing, if sometimes not corresponding to the inquirer's case.

The most important event in the field of Jyotisa is of course the completion of the work of the Calendar Reform Committee appointed by the Government of India. The Report of this Committee containing a succinet account of the astronomical systems of ancient nations with special reference to India, its astronomical works, eras and calendar. The Committee

took into consideration different calendars prevalent in different parts of the country and recommended the uniform system of a new solar calendar following the *Sūrya Siddhānta* for adoption all over India. According to its recommendation the Śaka reckoning beginning with Caitraviṣu has been adopted all over India. Among other recommendations in this Report are the issue of an *Indian Ephemeris and Nautical Almanac* (that for 1958 has been issued and it carries also a brief account of Indian astronomy from 1350 B. C. to 1150 A. D.) and the establishment of a National Astronomical Laboratory with the latest scientific equipment.

The chief factor to be taken into account in the developments in the musical and allied fields in recent years is the Central Sangita Nataka Akademi and its work. This body has been giving financial assistance to various institutions working in the different parts of the country, as also to research work and publication. But by itself, it is yet to make headway ; it has organised a few seminars, conducted a few festivals, and made a few recordings. But for the rest, many of its objectives and resolutions still remain to be implemented. There is no doubt that with its establishment and the founding of its State-wise affiliated Academies and its impressive policies like the Annual Awards for distinguished artistes, it has proved a great encouragement to the growth of the arts in the country. But we may notice here some of the more academic and scientific aspects of the work of this Akademi. The Akademi has conducted a music seminar recently. Papers on different aspects of music and music education have been read here. Among the resolutions of the Akademi is one which should be of particular interest to us, namely the compilation of Dictionary or Encyclopaedia of Technical Terms of Music, Dance, and Drama. As one connected with this work, I might say that when completed this would form one of the most valuable achievements of the Akademi. This work might be started some time next year. It will be useful if this Akademi collaborates more readily and fully with the International Music Council and the International Council of Music Libraries who have a programme of compiling musical bibliographical material in the form of texts, compositions etc. Similar work is also being done by the All India Radio, in respect of music, through seminars, papers etc. The Radio has recently played a great role in the promotion of classical music and even of research and the unearthing of rare forms and traditions of the art. Above all the Radio has helped very much the mutual understanding of the two systems of Indian music, Hindustani and Carnatic. However, on one question, *viz.* the attempts at the harmonising or orchestration of Indian music on which the AIR is spending time, talent and money, it must be said that this is a line which is not bound to lead to the healthy growth of Indian music. From stray individual effort, this experiment has now assumed proportions under official auspices and it is time to sound a note of warning. The matter has been again and again discussed at the Advisory Committee meetings and approval has been expressed only for some simple renderings by an assemblage of instruments. It may be pointed out that eminent foreign musicians and musicologists who have recently visited India have expressed themselves strongly against this. It is a pity that when the West itself is looking eastward for enrichment and inspiration of melodic ideas, we are trying to do something which would destroy the very genius of our art. It appears that with greater co-ordination between the two bodies, the Radio and the Sangita Nataka Akademi, greater results could be achieved. Similarly, there are some more lines of activity also which the Sangita Nataka Akademi could legitimately take up. So far the research scholarships

in Humanities given by the Education Ministry of the Government of India have been confined to certain types of subjects and to practical students of music and dance. There is a great need in the field today for research work of standard. The field of research in music is also a neglected subject for the pursuit of which special scholarships might be awarded by the Sangita Nataka Akademi to competent musicologists and research scholars. It appears that musicologists and those interested in literary, scientific and other forms of research in Indian Music, Dance and Drama are not so much cared for as actual artistes and practical students of the arts. There are such fields as the Physics of Music, Musical Therapy, Folk Music and Ethno-musicology in which very meagre work has been done. Apart from organising countrywide field-work for a survey of music traditions, forms and materials, the Sangita Nataka Akademi should set up a central scientific laboratory where those qualified and interested in science and music might carry out investigations into the intricacies of śrutis, the accoustics of our instruments, and the philosophy of our hoary Nādavidyā. So far, in some Universities, where there are music departments, the research subjects given and theses produced have been of very general nature and of mediocre standard and often redundant. There is thus a great need to step up research work of quality in all fields of music. So far as music instruments are concerned, the Handicrafts Department of the Government is helping the setting up of centres for making music instruments. While the idea is commendable, it should be remarked that the manufacture of un-concert-worthy instrumental innovations is a waste of time and funds.

What has been said of music applies to the field of dance also. The dance seminar proposed by the Central Natak Akademi is to be held sometime in the new year. The Akademi has given grants and awards to schools and students of the art. In Manipuri an official institution is to be started for the study and teaching of the dance-art of that region. The four chief schools of classical dance in the country are the Manipuri, Kathak, Bharatanāṭya and Kathakali. For Kathakali there is a central institution in the Kalāmaṇḍala ; but there is no such central institution for the other schools of dance. There are many organised or desultory efforts at preserving and teaching these arts. In the field of Bharatanāṭyam there are some schools, but the most significant development in recent years is the starting of a school for the teaching of this art in its classical form by the foremost exponent of the art, Srimati T. Balasarasvati, under the auspices of the Madras Music Academy. Unfortunately, the rapid growth of interest in Bharatanāṭya has taken place at a time when an adequate number of inheritors of that tradition and competent teachers of it had rapidly declined. An unhealthy craze for the art has developed of late and in an attempt to 'present' it so as to appeal to Western or modern audiences, the art had become somewhat dehydrated and 'museumised'. The live, luscious thing that it was with its wealth of Nṛtta and Nṛtya has today become debilitated in its artistic content, mechanical, and divorced from the twin art of music of which it is the natural fulfilment and blossoming. Its different exercises which have to be mastered at the beginning have been neglected, a made-easy form of it has been evolved, and quick products are turned out, and it is a pity that some of the traditional teachers themselves have shown no conscience about this ; if the salt itself should lose its flavour, who can help it ? Efforts have, therefore, to be taken to collect information on training practices, preliminary exercises etc., and courses organised to train teachers themselves and codify the teaching methods.

Though there are these above-mentioned four forms of the classical dance art of India, their underlying unity should be clear to any student

of the history of Indian dance. There is therefore a great need today to correlate the study of all these forms. The rich tradition of the classical dance of India is not completely represented in any one of these forms ; as some aspects have become attenuated in one school, but live in another, a correlated study of all the schools alone would help the complete reconstruction of this art. Recently the work of scholars from Assam like M. Neog have opened our eyes to valuable survivals there, which disclose also surprising affinities with forms and modes prevalent in the South. Not only forms still surviving in India but also forms of dance and dance-drama prevalent in the adjacent countries of South-East Asia, where in the great days of Indian influence, this art migrated, have to be collated together for this reconstruction. There are really more links than one suspects between one form and another, and whatever one swayed by parochial enthusiasm might say, the inter-relation of these on the basis of a common system could not but be plain to scholarly students of this art.

Not only the surviving forms of dance and dance-drama, but archaeological and literary evidence also helps a great deal in this correlation and reconstruction. This can be best illustrated by the extensive dance-sculputre found in Indian and Indonesian temples. It is necessary only to give the example of the sculptural illustrations of the Karaṇas of Bharata's Nāṭya Śāstra. The Chidambaram sculptures of these have long been known, and the revised edition of Vol. I of the Nāṭya Śāstra with the Abhinavabhāratī in the GOS. remedies some of the defects in their reproduction as made in the first edition. The above Karaṇa-illustrations on stone belong to the 13th century, but more valuable than these are the recently discovered Karaṇa-illustrations in the Bṛhadīśvara temple at Tanjore which are held to be of Rājarāja's time itself. In these latter series in Tanjore, unfortunately, illustrations are found for only eighty Karaṇas, but in these, representing Śiva Himself doing them as part of this Tāṇḍava, there is material for a valuable comparative study of Karaṇas in the three sources, in Bharata, in post-Bharata writers and in sculptural representation. One of the most useful works on Dance is the Nṛttaratnāvali of Jāyasenāpati of Āndhra (13th cent. A. D.), which the present speaker has edited ; from this work one understands the differences in the conception of certain Karaṇas between Bharata on the one hand and later writers like Kīrtidhara and Bhaṭṭa Taṇḍu on the other ; and yet a third conception is seen in the Chidambaram sculpture in the case of some Karaṇas. Further consideration of this could be fruitfully postponed till after Sri T. N. Ramachandran brings out for the Archaeological Department his book on the Big Temple of Tanjore where he is going to deal with the dance-sculptures there.

On the art of drama, the Sangita Nataka Akademi recently held one of the best conducted seminars. In a paper on Sanskrit Drama and Performance[1] presented there, the speaker stressed the fact that there was a special idealistic and symbolic technique which characterised ancient Indian drama as envisaged by Bharata and followed by producers of Kālidāsa and Śūdraka, a technique which differed from that of the modern realistic stage of the West. This technique made Indian drama really dance-drama, an integrated art of music,[2] dance, action and word. It is this technique which is truly Indian and, what is more, intrinsically more artistic, which

1. For its text, since published, see Journal of the Madras University, Vol. xxix. i July. 1957, pp. 11-29.

2. See the speaker's paper "Music in the Ancient Indian Drama", *Art and Letters*. London, xxviii, I., *Journal of the Madras Music Academy*, xxv, pp. 79-92, and *Bulletin of the Sangita Nataka Akademi*, Delhi, No. 4, pp. 5-12.

it is worth while to resurrect today if the authentic Indian stage is to be rebuilt. The recovery of this style of production, this rich synthetic art of Nāṭyadharmī, would constitute a true achievement if bodies like the Sangita Nataka Akademi could help. There is a proposal of this Akademi to start a National School of Drama ; there is an Asian Theatre Institute that has come up under Unesco sponsorship ; there is an all-India Theatre Centre, with some regional branches ; there can be no greater project on which they could spend well their funds than the reconstruction of this ancient Indian stage-technique, which would, at the same time, rehabilitate all the three arts of drama, dance and music. This reconstruction is not an easy task ; there are no doubt forms of traditional dance-drama still happily surviving and we have the greatest of them all, the Kathakali, which could help us largely in this work ; but this could not be completed except by harnessing the entire tradition of dance and drama in the several South-East Asian countries, particularly in Java and Bali, where several sections of Bharata's *Nāṭya Śāstra*, obsolete in India, yet live in actual practice. With our friendly relations with Indonesia and our forward policy in regard to our foreign contacts in Asian countries, it is a pity we have not been utilising the opportunity to send out teams of scholars and artistes to Indonesia to study and recover the missing chapters of Indian culture still extant there.

In the field of painting, we have not progressed much. No new texts on painting have been discovered. Attempts have been made to re-edit some texts, *e. g.* the *Viṣṇudharmottara*, but the collation of manuscripts has unfortunately not helped in the restoration of better readings or in the clarification of obscure passages and terms such as the classification of the painting into *Satya, Vaiṇika* and *Nāgara*. Only external testimony could help us. It is well-known in history that critical terminology originating in one field gets extended or generalised in meaning and comes to be applied to all types of art or creative activity. Such a thing has, I think, happened here too. The threefold characterisation of architecture as *Nāgara, Vesara* and *Drāviḍa* is well-known : this is known from some texts to have grown in significance so as to apply to the art of music and its criticism or evaluation. It may be suggested that it is this threefold evaluation or description which appears again in painting, and in the corrupt passages of the text of the *Viṣṇudharmottara* and its *Nāgara, Vaiṇika* and *Satya*, we have to see really the old terms *Nāgara, Vesara* and *Drāviḍa*. The speaker has not completed collection of his evidence to assert this, but he places this suggestion before this Conference for its examination.

The painting texts in Sanskrit have been studied on the basis of actual practice in Ajanta, Tanjore and other specimens of ancient Indian painting. Dr. S. Paramasivan, Chemist of the Archaeological Department, who has a paper in our Section, has chemically examined the famous frescoes in different sites in the country and has been compelled by evidence to conclude that facts and texts do no tally, a result to which Dr. Gunasinghe of the University of Ceylon has also been led in his recent work, *La Technique de la peinture Indienne* (Paris, 1957). Before taking leave of painting, the speaker would like to touch upon one important question relating to this subject. As he has shown in his account of Indian antiquities abroad, (*Transactions of the Archaeological Society of South India, No.* 1), a huge mass of Indian miniatures is found in European collections, both public and private. The largest number of these is to be found in the India Office Library,

London, and there is no possibility of Indian scholars having easy access to all of them. These pictures are far more valuable than even the manuscripts of that Library ; the negotiations for the transfer of the India Office Library appear to be at a stand-still. These pictures, as well as those in other Museums abroad, are not, all of them, exhibited owing to lack of space and it would therefore be necessary for some scholars or team of scholars to prepare a complete inventory of Indian miniatures, pictures, illustrated books etc. abroad.

Indian Architecture (Śilpa) is taught as a subject of study in a few centres, *e.g.*, the Banaras Hindu University. Apart from this, there is no regular study of this most important field A few scholars take up the subject for research and after P. K. Acharya, Dr. V. S. Agrawala, Dr. Tarapada Chaudhury of Patna and currently Dr. D.N. Shukla of Lucknow[1] have taken up this subject for special and detailed investigation. Edition of a good many śilpa texts still remains to be done. The greatest desideratum in this field is the compilation of a Dictionary of Architectural Terms, which could help prevention of such howlers as the interpretation of *Mattavāranı* as a series of figures of elephants in rut.[2] At the Central Advisory Board of Archaeology, it was urged that a Temple Survey should be carried out from the architectural point of view, and two officers have recently started this work in the Department. The speaker came upon in Puri an interesting old drawing setting forth the plan of the Konarak Temple. In Madras, the State has taken a very significant step in starting a school for *śilpis* under the charge of a traditional *Sthapati* at Mahabalipuram. Apart from consolidating the textual material and interpreting it, the lore that lives in the traditional *Sthapatis* has also to be collated. The art of the *sthapa'is* cannot be continued unless they are given work, and would it be too much if we ask that in the vast building programmes which the Government is putting through under the plans, there should be scope for embodying Indian features, and that masters of indigenous architecture should be patronised ? What is there Indian in the enormous number of public and private buildings that have risen up recently, converting vast vacant sites, gradens and fields of the country into brick and mortar. Are the types evolved such as suit Indian conditions of climate and Indian living habits ? Do they have Indian appearance or anything artistic or beautiful ? Most of it is copied from West and whenever new Capital cities are raised, foreign experts are called in ; and when a big new buliding is to be done, the normal practice is for the engineer or architect to fly to Europe to see several buildings abroad. If the slogan is that utility is beauty, why should bizarre shapes be specialised in ? In architecture, as in music, a nation's genius is clearly reflected.

It is not only in architecture, but in every other thing around us, we find there is little left that is Indian. Foreign connoisseurs hunt for our antique jewellery, metalware, textile, ivory etc., but we are surrounding ourselves with cheap ever-silver (stainless steel) or plastic, and in a fit of pseudo-simplicity have missed the old habit of combining art and beauty in things of everyday use. The shape of a *kūja* or a lamp-stand or a pot is something which has evolved and settled itself as something uniquely charac-

1. E.g. Bhārtīya Vāstu Sāstra (Hindi).

2. See GOS. Revised edition of Vol. I. of the *Nāṭya Śāstra* with Abhinavagupta's commentary, pp. 441-3. The meaning of this term will be discussed by the speaker elsewhere.

teristic of a nation and a country. It is through characteristic motifs and designs, and shapes of things that anthropologists trace race-identities. Now, what is there around us that can be called Indian ? Even the flowers in our gardens today are foreign. The worst thing that industry and mechanical production has done is the stereotyping of the morphology of things from one end of the earth to another. Some effort to help indigenous ware is being put forth by the Handicrafts Board. What is needed in this respect is for an Institute of Designs to collect and circulate for study authentic native motifs in textite, metalware, jewellery etc.[1] This is an urgent need, as today one finds that even the hereditary weavers and jewellers are giving themselves to innovations and introduction of bizarre designs and shapes. There are Indian agents who regularly buy antique Indian jewellery for sale abroad with slight adjustments and additions of pins etc. for use by ladies abroad as brooches. Steps should also be taken to conserve all antique ware and prevent their flow outside. As there has been, in all these respects, a lamentable landslide in the artistic awareness of the modern Indian, he has to be re-educated in his old artistic tastes. Recently the UNESCO sponsored seminars at different University centres in South-East Asian countries to study the effects of the impact of modern industrial and technological civilization on the traditional culture patterns of these countries. The questions posed above were discussed there and it was thought that it would be useful if a permanent Institute was started to study this question in all its bearings and in the different departments of activity. Such an Institute for the Study of Traditional Cultures in South-East Asia has now been started in the Madras University and it has issued also its first Bulletin. A solution that readily suggests itself for remedying the decay of artistic forms under the monotony of the machine is to allow full scope for the cottage industries and handicrafts to flourish, with the necessary minimum power given to them, so that the rhythm of the hand, the stamp of individuality and the spirit of the artist and craftsman may not be lost. If all Government and public establishments prefer and patronise these artistically made wares rather than cheap machine products, the arts and crafts of the country could get a real fillip. The reign of the spirit in India is not merely in the fields of thought, it is also, and more widely and concretely, in the arts and crafts of the people.

II

So far the major questions, trends and lines of work in the different branches coming under this Section have been dealt with. Now this might be supplemented by a review of the books and articles that have appeared in each of these subjects in the last two years, but have not been mentioned in the course of the foregoing discussion.

Vaidya :

Some recent publications in the field of *Medicine* may be noticed first: The *Vṛdhatrayī* (1955, Calcutta) by Sri Gurupada Haldar is a detailed examination of the identity and chronological position of the three old medical authorities Vṛddha-Caraka, Vṛddha-Suśruta and Vṛddha-Vāgbhaṭa. It is well known that the texts now current in the names of Caraka, Suśruta and Vāgbhaṭa are later redactions and there have been more Vāgbhaṭas than one. Sri Haldar covers a wide field in his discussions on the oldest personalities and texts associated with these three names and incidentally deals also with the Sāṅkhya thought which forms the philosophical background of these early texts. In an appendix, a century-wise notice of medical authors and a consideration of the dates of some of the earliest of the pre-christian writers are also given.

1. Cf. the publication 5000 *Indian Designs and Motifs*,' Indian Institute of Art in Industry.

Dr. A. Lakshmipathi, well-known worker in the cause of Āyurveda and a prolific writer on Āyurvedic subjects, has published (1955, Guntur) in collaboration with Dr. V. Subba Rao a treatise on *Mother and Child Welfare* (*Kaumāra-bhṛtya*) based on original Sanskrit texts.

On dietetics, the TSS has brought out an edition of the *Bhojana Kutūhala* of Raghunātha Navahasta who wrote in the 17th century at Tanjore; the editors have appended a useful glossary of the foodstuffs mentioned by the author in his mother-tongue Marathi, adding to them their English translation and Malayalam equivalents.

Jyotiṣa.

In *jyotiṣa* in its different branches, important contributions have been made in Madras by Messrs T. S. Kuppanna Sastri and K. V. Sarma, who have recently brought out editions of a number of astronomical texts. In the Madras Government Oriental Manuscripts Library Series (No. 130, 1957), the first mentioned scholar has edited afresh the *Mahābhāskarīya* of Bhāskara I (6th cent.), a text formerly issued in ASS. (No. 126) in 1945; this new edition carries two commentaries, the Bhāṣya of Govindasvāmin (C. 800-850) and the super-commentary of Parameśvara (13-14 century), and an elaborate and informative introduction. The same Library also issued in Malayalam script the Sanskrit text of the *Karaṇapaddhati* of Putumana Somayājin with two Malayalam commmetaries. Sri K.V. Sarma brought out through the Adyar Library the *Goladīpikā* on spherical astronomy by Parameśvara with his own commentary and the *Siddhāntadarpaṇa* of Nīlakaṇṭha Somayājin (15 th-16th cent.), on the fundamental astronomical constants, the theory of epicycles etc. The *Veṇvāroha* of Mādhava, another short text edited by him with a commentary (*Ravi Varma Granthāvali*, Tripunithura, 1957) gives a new method for calculating the moon's position. T. S. Kuppanna Sastri published also a critical study on certain sections of the corrupt text of the *Pañcasiddhāntikā* of Varāhamihira in the *Journal of Oriental Research*, Madras (XXV. 9ff.). *Horābhiprāyanirṇaya* with Parameśvara's commentary (TSS.), the *Deva Kerala* or *Candrakalā Nāḍī* (Govt. Oriental Manuscripts Library, Madras), the *Bhuvanadīpikā* of Padmaprabha Sūri edited by Krishna Chandra Joshi (Jullundur, 1956) pertain to the field of astrology. In the *Bulletin of the Deccan College Research Institute*, Poona (March 1955), M. G. Panse has edited the *Jyotiṣaratnamālā* of Śrīpati Bhaṭṭa (11th cent.) dealing with *muhūrta*; the edition is accompanied by a critical Introduction, elaborate notes and a word index. Editions of two texts are being continued in the pages of the *Sārasvatī Suṣamā*, (XI. i-ii), the Sanskrit Journal of the Banaras Sanskrit College (the Sanskrit University) the *Bījagaṇitāvatamsa* of Nārāyaṇa Paṇḍita edited by C. B. Pandeya and the *Siddhānta Cūḍāmaṇi* of Raṅganātha, edited by M. Ojha. Mm. P. V. Kane has, in a paper on Yavaneśvara and Utpala (*Journal of the Asiatic Society*, Bombay, XXX.i.pp. 1-8) identified the Yavaneśvara-quotations by Utpala on *Bṛhajjātaka* 1.5 as from the *Vṛddha-Yavanajātaka* of Yavaneśvara Mīnarāja; he is continuing his examination of the problem of the texts ascribed to Yavaneśvara and Sphujidhvaja on the basis of manuscripts in the Indian libraries and a Sphujidhvaja-text in the Nepal Darbar Library. Prof. Tarakesvara Bhattacharya of Banaras is continuing his contribution, A forgotten chapter in the History of Ancient Indian Astronomy" in the *J. of the G. Jha Research Institute*, XIII. i-iv pp. 81-117.

In the course of the Sanskrit Commission's tour, the speaker found that there was an old school of Jyotiṣa, both astronomy and mathematics,

at Gauhati, and that in Assam, there were still current some indigenous methods of easy calculation.

Sri M. R. Nambiyar describes in the *Journal of the Oriental Institute*, M. S. University, Baroda, (VI. ii-iii), the peculiar method of numbering found in Malabar manuscripts. T. A. Gopinatha Rao had already noticed this (*Travancore Archaeological Series*, II. 1920) and Dr. Buhler has also studied the system of numbering found in Brahmi inscriptions, coin legends and manuscripts from Central Asia. Strangely this rather simple-looking subject turns out to be something of far reaching singificance and Dr. J. D. M. Derret of the SOAS., London, is engaged in making a comparative study of these numerical signs with those used in Egyptian demotic inscriptions.

Music, Dance and Drama :

Texts on Music and dance which have appeared recently may first be taken note of : The *Rāgatattvavibodha* of Śrīnivāsa, printed long ago in Poona, has been published now as *GOS.* CXXVI (1956) ; its value lies in the main part where it gives a description of hundred and one Rāgas. The publication in the *Rajasthan Puratana Granthamala* (No. 17) bearing the tentative name *Nṛttasaṅgraha* is a fragment of a work on Dance or on Music and Dance, which might have waited for further manuscript evidences ; in the portion available it describes many dance-forms and appears to be part of a South Indian text. Of greater value is No. 24 in the same series which offers under the editorship of Sri R. C. Parikh and Miss P. B. Shah, part I of the dance-section *Nṛtya Ratnakośa* of the *Saṅgītarāja* of King Kumbha karṇa of Mewad ; Kumbhakarṇa who has commented on the *Gītagovinda* also is a great help to understand clearly the art and its textual tradition coming down from Bharata and Abhinavagupta. It may be noted that on the question of *Raṅgapītha* and *Raṅgaśīrṣa* Kumbhakarṇa supports the view that the two are two different portions of the stage, a fact on which some recent writers have needlessly cast a doubt. As I have shown in my edition of the *Nṛtyaratnāvalı* of Jāyasenāpati, Kumbhakarṇa draws profusely upon Jāya's work for his dance-chapter. From Calcutta, Swami Prajnananarda, who has recently written much on Indian music in Bengali and English, has brought out an edition of the *Saṅgītasārasaṅgraha* of Narahari Cakravarti or Ghanaśyāmadāsa, a prolific Vaisṇava writer and composer of Bengal of the 18th cent., basing himself on two mss. and utilising the music sections of the *Bhaktiratnākara* and *Gītacandrodaya*. Though the work is mostly derivative and quotes from a good many music works including music compositions written in the Eastern parts, particularly Orissa, it gives some useful data, *e.g.* on the materials for the making of drums and on some dance-varieties *Sphurita* or *Churita*, *Yauvata*, *Kāṣṭhā* (*i*) *nṛtya* and the two Muslim modes *Jakadı* and *Mattāvali*. The work *Aumāpatam* on music and dance had been known from notices of it on the basis of its single manuscript in the Madras Government Oriental Mss. Library.[1] The work has recently (1957) appeared as No. 129 in the Madras Government Oriental Series. The publication however represents only a reproduction of the defective ms., and it is clear that the text, as found in this ms., is incomplete. Umāpati, the author of this text and as Lord Śiva, is cited by Kallinātha and Somanātha, and this divine identity of the author is supported also by the form employed by the text, *viz.*, a conversation between Śiva and Pārvatī,

1. See '*Some more Names in Early Sangita Literature*' by the speaker, *Journal of the Music Academy*, Madras, Vol. III. pp. 99-100.

the former expounding music and dance to the latter. We do not know if we can identify this divine author and this text with the Umāpati whom the *Saṅgītasudhā* refers to as a modern writer and as following Nandikeśvara's school ; similarly we cannot be sure at all of the identity of this author with the Śaivite Sanskrit and Tamil writer of Chidambaram, Umāpatiśivācārya, for, as is clear from some of the latter's musical references, the latter held certain definite views on the number and nature of the parent modes or *Janaka Rāgas* or *Melas* and these views are not reflected in the present *Aumāpata*. To complete the confusion, we have in Ch. 21 in the treatment of the Flute, Hindi words used as part of the verses Despite this confusion and the worse confusion in the textual position of this work, we are able to see that the *Aumāpata* is a rare, one may even say queer, treatise, and the historian of music will find here bewildering material, and diverse schools and technical terms. On many subjects the *Aumāpata* is unconventional and gives a totally new set of ideas and names; *e. g.* 18 *Grāmas* which are the source of *jātis* ; the *jīvajātis*, an altogether now concept (ch. 3) ; the name *Svara* is used indiscriminately for *Śrutis* ; mantra-like names are given to *Svaras* (ch. 5) ; in ch.6 it speaks of 1072 (?) *Svaras* ; a novel nomenclature and treatment of *Dhruvās* is given in chs. 15 to 18 ; in ch. 28 the text speaks of the *Tālas* mentioned in Pāñcarātra āgama texts; from ch. 33 onwards the work deals with dance and here again it quotes a new set of names for *dṛṣṭis*, and movements of head, arms etc. Even on the most well-known aspect of *Abhinaya*, that of the *Hastas*, the treatment here is original (ch.35). The *Kṛṣṇagīti* published as No. 16 of the *Rajasthan Puratana Granthamala* is a music composition in imitation of the famous *Gītagovinda* of Jayadeva by a little-known author named Somanātha.

To notice the more noteworthy contributions on music in the form of critical studies and papers : B. Subba Rao, a South Indian domiciled in the North, has brought out the first volume of his projected Series called *Rāga-nidhi* (Nagpur, 1956) in which the *Rāgas* of the two systems of Indian music are set forth with comparative notes ; the work will help the mutual appreciation of the two schools and its further volumes will, it is hoped, follow soon. The *Praṇava Bhāratī* in Hindi, by the leading North Indian vocalist, Pt. Omkarnath Thakur, (Banaras 1956), deals with the problem of *Śrutis* and *Svaras* and examines the views of earlier authorities like Bhatkhande and Vishnu Digambar, as also the South Indian texts. During the period under review, the *Journal of the Music Academy*, Madras, which maintains its position as the leading Research Journal in the field in the country, has published several valuable papers : in its XXVIIth volume (1956), Sri B. Chaitanya Deva studies the tonal structure of Tambura, the Drone, and tries to show that its introduction into concert or chamber music at least is a post-Rāmāmātya innovation, that this introduction has altered the entire notion and system of music in the last five centuries, and that this change has made all accounts of music in the old texts antiquated. The present speaker gives, for the first time, a complete account of the life and contributions to music of the South Indian Saint known as Upaniṣad Brahmendra (18th cent.), an elder contemporary and teacher of the celebrated Karnatak composers Tyāgarāja and Muttusvāmi Dīkṣita ; the account is based on first-hand examination of the manuscripts lying in the Upaniṣad Brahma Maṭha at Kāñcīpura. Sri Narendra Kumar Bose's Melodic Types of Hindustani is a detailed treatment and scientific interpretation of North Indian Rāgas and the author gives a preview of the contents of this work awaiting publication. In the next volume (1957), the Journal carries a large variety of material : On the music of China

and Laos, which have affinities with Indian music, there aret wo papers; the distinction into popular music and classical music is discussed; the parallels between early Western music and the melodic system of the Orient is shown in another paper. Besides these papers, these two volumes carry also detailed reports of the discussions of two of the annual music Conferences of the Madras Music Academy, and among the subjects figuring here may be mentioned: Aesthetic development of Indian Music, Music in Bharata's *Nāṭya Śāstra*, Music in *Śilappadikāram*, Oriental influence on American Music, Music of Assam and Overtones of the Tambura. Among the more recently started music journals is to be mentioned the *Lakshya Sangīt* of Pt. Ratanjankar, and here in IV. i (1957), there is a provoking article by Sri Rabindra Lal Roy, "Greek Sources of Music in *Nāṭya Śāstra*". The confusion prevailing in the early history of our music as found in texts has led Sri Roy to seek clarification in Greek music, whose mathematical progression and cycle of fifths worked out by Pythogoras for a diatonic scale, Sri Roy holds, was the basis of the *Ṣaḍja-Pañcama-bhāva* of Bharata's scale; according to his theory, all this foreign frame of musical thought was drafted into our music along with and for the sake of the drama in which too, according to him, there was foreign influence. It is interesting to note some more of Sri Roy's conclusions: *Ga-grāma* is our own but the *Sa* and *Ma grāmas* are both imported and he would not hesitate to ascribe the *Grāma-mūrchhanā-jāti* system to Greek influence. It is hardly necessary to add that this has provoked controversy and Pt. Omkarnath Thakur has replied to Sri Roy in his paper in the Madras University Journal (1957 Feb.). The *Bihar Theatre* (No. 7, Jan. 1956) published a comprehensive survey, by the speaker, of music and dance in the Dekhan and the South, tracing their history and growth in these regions from the earliest to the modern times, using the Tamil and Sanskrit sources. In the succeeding number of the same journal Swami Prajnanananda of Calcutta explains Sāman music according to Sāyaṇa, and R. Satyanarayana of Mysore, the contents of the musical compilation of the Mysore Prince Mummuḍi Chikkadeva Rāya of the 17th cent., the *Abhinavabharatasaṅgraha*; two rare works cited here are the *Saṅgītasāra*, different from Vidyāranya's work and the *Sakalamata*. In the *Bulletin of the Sangita Natak Akademi*, Delhi, covering the period (No. 5) of our survey, O. C. Ganguly reverts to his favourite theme of Rāgas which bear tribal and regional names and thereby show their local affiliations. In the next Number (No. 6), the Secretary of the Akadami writes on Wajid Ali Shah and the music of his time.

In Dance, the edition of the text of the *Hastamuktāvalī* of Śubhaṅkara, an important work in vogue in Eastern India, has been completed in the *Journal of the Music Academy*, Madras; to this text, restored by Dr. Maheswar Neog from its Assamese version, the present speaker will be adding variants from a London copy of a Nepal manuscript of the work and from a fragmentary mauscript from Darbhanga which have been collated. The text of the *Saṅgīta Makaranda*, in its dance chapters, is appearing in the pages of the *Journal of the Sarasvati Mahal Library*, Tanjore. The same Library is understood to have completed the printing of the important work the the *Bharatārṇava*. The *Kathakalimañjari* (*Madras Govt. Oriental Series*, 150, 1956) is primarily a collection of four anonymous Kathakali plays, but the volume carries a considerable amount of English matter on the art and literature of Kathakali, its make-up, instrumental accompaniment, training, forms of dance and drama in Kerala, as also a reprint of the basic Abhinaya text of this school, the *Hastalakṣanadīpikā*. On the same school, a more technical treatise in Malayalam recently published is the *Kathakali-prakāram*

of P. Nanu Pillai ; the book is full of practical details such as the rhythmic syllables or *Śolkaṭṭus* of the dance, the different *Kalāśams* or dance-finales etc. For a comparative study of the *Mudrās* or esoteric hand-symbols of the Mantraśāstra (which have a bearing on iconography also) and the hand-gestures (*hastābhinaya*) of *Nāṭya Śāstra*, which had later come to be called *Mudrās*, the publication of two texts on Jain Mudrās, one probably of the 5th and 6th cent. and the other of the 13th or 14th cent. (Dr. P. B. Shah : *Journal of the Oriental Institute*, M. S. University, Baroda, VI. i) furnishes useful material. In volume XXVII (1956) of the *Journal of the Music Academy*, Madras, Smt. Kapila Vatsyayan, who has a paper in our Section, gives a detailed account of the history and technique of the North Indian classical dance known as Kathak ; and in the following volume of the same Journal (1957), Dr. Neog describes the form of Manipur dance called the *Laihārāobā* or the God's Pleasure Dance.

In *Drama*, M. M. Ghosh has written on the history of Hindu Drama, its origin and diffusion (Calcutta, 1957).

In the field of art and architecture the following may be mentioned : *Studies in Jain Art* by U. P. Shah (Banaras, 1956) ; *Indian Architecture* by B. L. Dharma (New Delhi, 1957) ; *A Survey of Indian Sculpture* by S. K. Saraswati (Calcutta, 1957) ; the *Development of Hindu Iconography* by P. N. Banerjea (1956, revised and enlarged) ; *The Kṛṣṇa Legend in Pahari Painting* by M. S. Randhawa (New Delhi, 1956) ; *Masterpieces of Kalpa-Sūtra Paintings* (with 180 color reproductions, 1956) ; *A group of Pahari Miniatures in the Baroda Museum* (*Bulletin of the Museum and Picture Gallery*, Baroda, X-XI).

In *Criticism* and *Aesthetics*, the Theosophical Publishing House, Adyar, has brought out an edition of A. K. Coomaraswami's *Introduction to Indian Art*, with some chapters added to it by Sri Mulk Raj Anand. P. J. Choudhry who has already published a book on Indian Aesthetics, writes in the *Visvabharati Quarterly* (XXII. ii. 1956) on Aesthetical Metaphysics. There is increased interest in Indian Aesthetics but more work remains to be done in this field.

Lastly about some subjects that are not commonly dealt with : In military science, an interesting book in Oriya called *Paiko Khedā* (Soldier Book) presents, together with drawings, an interesting collection of indigenous information on battle. Dr. Agrawala elucidates the layout and technical terms relating to the royal military camp, *Skandhāvāra*, basing himself chiefly on Bāṇa's *Harṣacarita* (*Sārasvatī Suṣamā*) (Sanskrit), XI-i-ii, pp. 77-90). Sri Bimalcharan Deb (*ABORI* XXXVI, pp. 352-57) offers correct Botanical identifications for some trees and plants mentioned by Kālidāsa, and Dr. S. C. Banerji puts together the data on the Flora and Fauna in the *Dharma Sūtras* (*Journal of the Oriental Institute*, M. S. University, Baroda, V. iii-iv). In the same periodical (V. i) Sri U. P. Shah of the Oriental Institute, Baroda, deals with the interesting subject of Toys described in the *Kāśyapa Saṁhitā*. Prof. Gode has kept up his quota of contributions to different periodicals : the Construction of Horse stables in Ancient India (*Journal of the Madras University*, 1957, pp. 105-113) ; Use of lime and catechu (*Khadira*) with Pan (Tāmbūla) (*Asiatic Society*, Bombay, Sārdhaśatābdi Volume, pp. 37-39), the Kite in India and outside (*Indian Linguistics*, XVII. 90-97). It would be proper to close this survey here with the writings of one, who more than any other scholar, has dealt with topics of ancient Indian culture which are most widely varied and which are of practical, utilitarian or technological interest of one kind or other.

पर हिन्दी राजभाषा के रूप में प्रयुक्त होगी और भारतीय संघ का कर्त्तव्य होगा कि वह इन १५ वर्षों में हिन्दी का इतना प्रचार कर दे कि वह समस्त देश और शासन में बहुमुखी अभिव्यक्ति और बहुमुखी कार्य-व्यवहार के लिए एक उपयुक्त और प्रयुक्त माध्यम बन जाय ।

उक्त निर्णय और इतने बड़े संकल्प के बाद भी धीरे-धीरे हिन्दी का विरोध कुछ प्रच्छन्न रूप में और कुछ प्रत्यक्ष रूप मे, आरम्भ हुआ और अब वह कुछ और पनपता जा रहा है। विरोध-पक्ष की वे ही पुरानी दलीलें और धारणाएँ है जो लोगों ने हिन्दी भाषा और साहित्य के विषय मे बांध रक्खी थी। वे हिन्दी के असम्पन्न, अविकसित, सत् साहित्य-हीन होनेकी घोषणा करते है और हिन्दी के उत्कर्ष में अपने स्वत्वों के अपहरण और अपनी प्रान्तीय भाषा के विकास मे बाधा की व्यर्थ और कल्पित आशंका मे विचलित हो जाते है। विरोध के तर्कों को इस प्रकार रखा जा सकता है :—

१—हिन्दी के व्यवहार मे आ जाने से प्रादेशिक भाषाओं का विकास रुक जायगा।

२—उच्च शिक्षा और प्रतियोगिता-परीक्षाओं में हिन्दी के आ जाने से हिन्दी भाषा-भाषी विद्यार्थी अधिक संख्या मे केन्द्रीय नौकरियों में आ जायेंगे।

३—अँग्रेजी हमारे जीवन से इतनी सम्बद्ध हो गई है कि उसके अध्ययन को क्षीण करना ज्ञानोपार्जन के स्तर को हीन करना है।

४—हिन्दी का शब्दकोश इतना पूर्ण और समर्थ नही है कि आधुनिक ज्ञान-विज्ञान के विविध विषयों की अभिव्यक्ति उसके द्वारा हो सके।

५—सूर-तुलसी-काव्य को छोड़ कर हिन्दी मे कोई साहित्यिक समृद्धि नही है, आदि।

मै इन्हीं धारणाओं के सम्बन्ध मे यहाँ न्यूनाधिक विचार करूँगा।

संविधान ने १५ वर्षों का संक्रान्ति समय इसी लिये रखा है कि एक ओर तो हिन्दी के शब्दकोश को समृद्ध बनाने का अवसर मिल जाय, दूसरे हिन्दी और अहिन्दी-भाषी दोनो, हिन्दी को भली प्रकार सीख लें। राष्ट्रपति द्वारा नियुक्त 'भाषा आयोग' ने भी इन समस्याओं पर विचार किया है और उसके समक्ष लोगों ने उक्त समस्याओ के समाधान-स्वरूप सुझाव दिये है। केन्द्र और राज्यों मे बहुमत से शासन की बागडोर सँभालने वाली संस्था कांग्रेस की कार्य-कारिणी समिति ने भी सन् १९५४ मे इन समस्याओं पर विचार प्रकट किये थे। वे सब महत्वपूर्ण है और भाषा-सम्बन्धी आजकल उठाई जाने वाली लगभग समस्त समस्याओं का उनमें समाधान मिल जाता है।

हिन्दी का प्रादेशिक भाषाओं से कोई विरोध नही है, अपने अपने प्रदेशों में शिक्षा, परीक्षा और शासन की भाषा रूप मे वे चलती रहें। केन्द्रीय नौकरियों के अनुपात के विषय में हमारा विचार है कि अहिन्दी-भाषियों के लिए, कुछ समय के लिए, कुछ स्थान सुरक्षित कर दिये जायँ और उनके लिए नियत स्थानों की छाँट प्रत्येक अहिन्दी प्रान्त से अनुपातक्रम में, उन्हीं की भाषा के माध्यम से हो। केन्द्र के सभी विभागों के राज-कर्मचारियों का चयन उच्च शिक्षा के स्तर से न करके माध्यमिक शिक्षा से ही हो जाना चाहिए। इन चुने हुए विद्यार्थियों का दो-चार साल प्रशासकीय (Administrative) शिक्षालयों में राजभाषा, विदेशी भाषा तथा विविध विषयों की शिक्षा दी जाय और उनको योग्य कर्मचारी बनाया जाय।

HINDI SECTION

PRESIDENTIAL ADDRESS

by

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देवियो और सज्जनो !

'ओरियण्टल कांफ्रेन्स' के इस उन्नीसवे अधिवेशन मे हिन्दी विभाग का सभापति बनाकर जो सम्मान और गौरव मुझे प्रदान किया गया है उसके लिये मै हृदय से आभारी हूँ। भारतीय इतिहास के निर्माण मे दिल्ली नगर का महत्त्वपूर्ण स्थान है। हिन्दी और उर्दू साहित्यों की रचना और संरक्षण का यह मुख्य स्थान रहा है। इसका सबसे बड़ा महत्त्व अनेक संस्कृतियों और धर्मों के समन्वय मे निहित है। महाभारत-युगीन वैभव और संघर्ष का क्षेत्र दिल्ली की समीपवर्ती भूमि ही थी। राजपूत-विक्रम के सूर्य पृथ्वीराज की राजधानी तथा मुगल वैभव-विलास की भूमि दिल्ली थी। १८५७ ई० के भारतीय स्वातन्त्र्य-युद्ध की मशाल यही से जली और अँग्रेजी शासन काल मे भी यह भारतीय साम्राज्य की राजधानी थी। इतनी गौरव गरिमा के बाद दिल्ली को शायद ऐसा गौरव पहले कभी न मिला होगा जैसा आज उसे प्राप्त है। यह आज विश्व की शान्ति-प्रिय निगाहो का आशाकेन्द्र है और शान्ति और सह-अस्तित्व के लक्ष्य को लेकर चलने वाले राष्ट्रो का पुण्य-तीर्थ है। यहाँ पर अनेक राष्ट्रीय, अन्तर्राष्ट्रीय, सामाजिक तथा धार्मिक समस्याओं का समाधान हुआ है। अतएव आज यहाँ के 'प्राच्य महासभा' के इस अधिवेशन का विशेष गौरव है। प्राच्य महासभा के अन्तर्गत हिन्दी-विभाग के अधिवेशन मे मै आप लोगों का ध्यान हिन्दी भाषा और साहित्य से सम्बन्धित कतिपय समस्याओं की ओर आकर्षित करूँगा।

२६ जनवरी सन् १९५० ई० को हमने स्वतन्त्र देश का अपना संविधान निश्चित किया और हम सभी उसे मानने को शपथबद्ध हुए। संविधान बनने से पहले यह विवाद था कि स्वतन्त्र भारतीय राष्ट्र की कौन-सी भाषा, राष्ट्रभाषा और राज्यभाषा हो। हमारे राष्ट्रपिता महात्मा गांधी ने तथा देश की प्रतिनिधि संस्था भारतीय कांग्रेस ने, निश्चित शब्दों मे, भारतीय संघ बनने से बहुत पहले ही, हिन्दी को यह गौरव दे दिया था और फिर स्वतन्त्रता के बाद १९५० ई० में हमारे संविधान ने भी देवनागरी लिपि में लिखी जाने वाली हिन्दी को ही भारतीय संघ की 'राजभाषा' घोषित किया। इसके पहले जब कभी अखिल भारतीय कार्य मे किसी देशीय भाषा के उपयोग का प्रश्न उठा, तब हिन्दी ही उन व्यक्तियों के द्वारा चुनी गयी जिनकी मातृभाषा हिन्दी नहीं थी। केशवचन्द्र सेन, भूदेव मुखर्जी, स्वामी दयानन्द सरस्वती, महात्मा गांधी, आचार्य विनोबा भावे आदि नाम इस सम्बन्ध मे लिये जा सकते है। संविधान ने हिन्दी की श्रीवृद्धि के लिए उपायों का भी निर्देश कर दिया था। इसके बाद यह विवाद समाप्त हो गया कि सरकारी और पारस्परिक विनिमय के माध्यम रूप मे देश की कौन सी भाषा व्यवहृत हो। सभी राजनीतिक दलों ने इस बात को स्वीकार कर लिया। संविधान ने हिन्दी के अतिरिक्त अन्य प्रादेशिक भाषाओं का तथा अँग्रेजी का भी स्थान निर्धारित कर दिया। उसमे कहा गया है कि १५ वर्षों के बाद अँग्रेजी के स्थान

आज हमारी उच्च-शिक्षा का ध्येय अनिश्चित प्रकार की नौकरियों की प्रतियोगिताओं को टटोलना है। विदेशी राजनीति, केन्द्रीय राज्य कर्म और उच्चकोटि का वैज्ञानिक अनुसंधान, इन तीन कार्यों में संलग्न विद्यार्थियों के लिए अँग्रेजी शिक्षा के उच्च स्तर की आवश्यकता है। ऐसे विद्यार्थी केवल कुछ चुने हुए व्यक्ति ही होंगे। शेष भारतीयों को अँग्रेजीका यदि साधारण ज्ञान हो अथवा कुछ को न भी हो तो कोई हानि नहीं। अँग्रेजी के कंधों पर चलने के मोह को छोड़ना होगा। भारत जैसे स्वतन्त्र देश में यहाँ की राष्ट्रभाषा का, प्रत्येक भारतीय को ज्ञान होना आवश्यक है। अँग्रेजी की यह उच्च-शिक्षा केन्द्रीय राजकर्मचारी शिक्षालयों में तथा विश्वविद्यालयों की कुछ कक्षाओं में दी जा सकती है। सभी विद्यार्थियों को अँग्रेजी के माध्यम से अँग्रेजी की ऊँची शिक्षा देना उनकी प्रतिभा और शक्ति को कुंठित करना है। अँग्रेजी द्वितीय भाषा के रूप में पढ़ाई जा सकती है। इसको प्राथमिकता देना हमारी मानसिक दासता को चिरस्थायी रखना है। मैंने भारतीय हिन्दी-परिषद् के एक अधिवेशन मे कहा था और अब भी कहता हूँ कि विदेशीभाषा के माध्यम ने हमारी स्वतन्त्र चिन्तन की प्रतिभा को क्षीण कर दिया। रूस और चीन में अँग्रेजी माध्यम नही है। इनकी अपनी राष्ट्रभाषाएँ और राजभाषाएँ है। थोड़े समय में ही एकमत होकर अपने देश को उन्होंने समृद्ध बना लिया है और रूस ने अपनी देशी भाषा द्वारा विज्ञान के क्षेत्र मे वह चमत्कार दिखाया है जो कोई भी देश नहीं दिखा सका है।

हमारे कुछ बन्धुओं का विचार है कि पहले भाषा समृद्ध बन जाय तब उसका प्रयोग आरम्भ किया जाय। प्रत्येक जीवित भाषा प्रयोग से ही पनपती और विकसित होती है। इसलिए बिना प्रयोग के बहुमुखी समृद्धि किसी भाषा मे आई हो, ऐसा कभी देखा-सुना नहीं गया। जो शब्द-भंडार हिन्दी के पास नही है, वह अन्य आधुनिक भारतीय भाषाओं के पास भी तो नहीं है। भाषा प्रयोग और शब्द-भडार की अभिवृद्धि, दोनों कार्य साथ-साथ चलने चाहिए। इस प्रकार की हिन्दी की शब्दावली का निर्माण हमारी केन्द्रीय सरकार करा रही है। हिन्दी का प्रयोग राज-कार्य में आरम्भ हो जाय तभी इस दिशा में प्रगति हो सकती है। संक्रान्ति अवस्था में अँग्रेजी, फारसी आदि की मिश्रित शब्दावली नागरी अक्षरों में प्रयुक्त की जा सकती है। इस में मैं कोई हानि नही समझता। आखिर भाषा तो साधन मात्र है, साध्य नहीं। धीरे-धीरे हिन्दी का शब्द-भंडार बढ़ जायगा और निश्चित प्रयोगों से युक्त हो जायगा। हिन्दी का शब्द भंडार बढ़ गया है और बढ़ता जा रहा है, यह तथ्य है। भाव और विचार प्रकाशन की सुगमता जो देशी भाषा मे हो सकती है वह विदेशी भाषा में नहीं हो सकती। भारत की सभी भाषाएँ, चाहे वे आर्य परिवार की हों, चाहे द्राविड़ परिवार की, सामान्य विषय तत्त्व, सामान्य संस्कृति और संस्कार, तथा सामान्य रीतिनीति से युक्त हैं। अंतर केवल उनके व्याकरण में है। इस अंतर से भेदभाव को बढ़ाना नहीं, वरन् घटाना ही हमारा उद्देश्य होना चाहिए।

हिन्दी और अहिन्दी भारतीय भाषाओं के विषय में भी कुछ भ्रमपूर्ण धारणाएँ चल रही हैं कुछ भाषाएँ ऐसी हैं जिनको संभवतः राजनीतिक कारणों से हमारे संविधान में हिन्दी से अलग भाषा माना गया है; वस्तुतः उन्हें यदि देवनागरी लिपि में लिख दिया जाय तो उनका स्वतन्त्र अस्तित्व नहीं रहता। वे तो हिन्दी की एक प्रकार की शैली और बोलीमात्र हैं। भाषा और बोली में अन्तर होता है। भाषा लिपिबद्ध होकर और व्याकरण के संस्कार से सुसंस्कृत बन कर व्यापक

व्यवहार में आती है। उसमें लोग अपने भाव और विचार लिखित रूप में प्रकट करते हैं। इस प्रकार उसका निजी साहित्य होता है। भाषा के अन्तर्गत उसकी पोषक बोली या बोलियां होती है, साथ ही एक भाषा का जानने वाला, दूसरी भिन्न भाषा को तब तक नहीं समझ सकता जब तक उसे उसका सम्पर्क और उसकी शिक्षा प्राप्त न हो। बोली केवल मौखिक रूप मे चलती है; उसमें लोक-साहित्य अवश्य होता है, परन्तु उसकी साहित्यिकता व्यापक और प्रचलित नही होती। हिन्दी के अन्तर्गत उर्दू एक शैली है और पंजाबी वैसी ही बोली मात्र है, जैसी मैथिली, भोजपुरी, अवधी, बुंदेलखण्डी, राजस्थानी, कौरवी ब्रज, बांगरू आदि हैं। ये सब बोलियाँ अलग-अलग लिपियों में लिखी जायें तो वे भी अलग भाषा का अधिकार माँग सकती हैं। यों प्रकृति में वे हिन्दी से भिन्न नही हैं। 'हिन्दी' शब्द के अन्तर्गत वे सब मिल कर एक संगठित शक्ति रखती हैं। अहिन्दी भाषाओं के अन्तर्गत मैं उर्दू और पजाबी को नही रखता। नागरी अक्षरों में लिखी जाने पर ये दोनों बोलिया भिन्न नही प्रतीत होंगी और हिन्दी की एक शैली और बोली रूप मे रहेंगी। जैसे हम भोजपुरी, हिन्दी, अवधी, हिन्दी, ब्रज हिन्दी, बुन्देलखण्डी हिन्दी, नामो से हिन्दी की विविध जन-बोलियो और रूपों का बोध कराते हैं, उसी प्रकार हम उर्दू हिन्दी और पंजाबी हिन्दी कह सकते हैं, एवं जिस प्रकार अनेक मतमतान्तर, पंथ और संप्रदाय, हिन्दू-धर्म के, और अनेक धर्म, भारतीय-राष्ट्र के भीतर समाहित हैं, उसी प्रकार अनेक भारतीय भाषाएँ हिन्दी या भारती भाषा के अन्तर्गत संगठित हो सकती हैं और आज की स्टैण्डर्ड हिन्दी को, जिसे नागरी-हिन्दी कहते हैं, सब मिलकर बल प्रदान कर सकती हैं।

यह तो रही आधुनिक भारतीय भाषाओं और अँग्रेजी के परस्पर सम्पर्क की बात; संस्कृत भाषा के सम्बन्ध की चर्चा भी यहाँपर असमीचीन न होगी। संस्कृत भारत की प्राचीन भाषा है। यह उत्तरी भारत की भाषाओं की जननी है। इसका प्रभाव दक्षिण भारत की भाषाओं पर भी प्रचुर है। सदियों तक संस्कृत राष्ट्रभाषा के पद पर आसीन रही है। इसने समस्त भारत को एक सूत्र मे बाँधा था और आज भी वह सूत्र टूटा नही है; भारतीय ज्ञान और संस्कृति का इस भाषा में अक्षय भंडार है। आधुनिक भारतीय भाषा साहित्यों को इसी के साहित्य ने विषय, भाव और विचार दिये हैं। यह ही भाव, विचार तथा शब्द-शक्ति देने मे प्रेरणा-स्रोत रही है। इसलिए हिन्दी के साथ इसका सम्पर्क स्वाभाविक है। परन्तु जैसे माता-पिता की प्रकृति, संस्कार और छाया, सन्तान मे होते हुए भी, पुत्र-पुत्री का स्वतन्त्र अस्तित्व भी होता है और एक समय वे स्वतन्त्र कार्यभार मे समर्थ भी होते है, माता-पिता स्वयं उन्हे समर्थ बनने में योग देते हैं, कुछ इसी प्रकार का कर्त्तव्य हम संस्कृत भाषा का हिन्दी के प्रति समझते है। बूढ़े होने पर भी यदि माता-पिता अपना अशक्त अधिकार जमाये रहें, बहू-बेटों को उठने न दे तो प्रतिक्रिया मे उन बूढ़े-बुढ़ियों की क्या दशा होगी, इसका सरलता से अनुमान लगाया जा सकता है। हाँ, अपने माता-पिता की सेवा करना, उनके सचित ज्ञान से अपने ज्ञान को बढ़ाना, और उनकी पूजी और वैभव के सहारे नवीन सम्पत्ति और वैभव उपार्जन करना, पुत्र और पुत्रियों का कर्त्तव्य होता है। अपनी जननी संस्कृत से हिन्दी की प्रतिस्पर्धा क्या हो सकती है? हम देखते हैं कि संस्कृत के कुछ विद्वान्, आश्चर्य तो यह है कि हिन्दी-भाषी संस्कृत विद्वान् भी, वर्त्तमान लोक-प्रचलित भाषा हिन्दी को अपभ्रष्ट और अशुद्ध भाषा मानते हैं। हिन्दी के तद्भव शब्दों को अब तक अशुद्ध रूप कहते है, मूल रूप और परिवर्तित रूप न कह कर शुद्ध और अशुद्ध रूप कहते हैं। भाषा-विज्ञान जिसे 'विकास'

मानता है, उसे अशुद्ध या अपभ्रष्ट मानना कहाँ तक उचित है ? संस्कृत का ज्ञान हमारे लिए आवश्यक और अनिवार्य है ; पर राष्ट्रभाषा या राजभाषा के रूप में उसका प्रयोग कदापि समीचीन नहीं। उसके लिये तो वर्त्तमान प्रचलित देशी भाषा ही उपयुक्त है।

हम सब जानते है कि हिन्दी को जो गौरव आज मिला है वह कोई आकस्मिक संयोग नहीं है। उसे यह स्थान उसके क्षेत्र-विस्तार और अहिन्दी प्रदेशों में उसके अन्तर्प्रदेशीय लोकव्यवहार के कारण मिला है। इस तथ्य के अतिरिक्त हिन्दी का साहित्य अन्य आधुनिक भारतीय भाषाओं की तुलना में महान् है; इस महान् साहित्य के पास कुछ सन्देश भी है और उसकी संदेश-दायिनी शक्ति में वह प्रभाव है जो समस्त भारतीय जनो के मन-मस्तिष्क को ५०० वर्षों से प्रभावित करता आ रहा है। भारत के विभिन्न प्रान्तों के कविवर्ग ने हिन्दी में अपनी अनुभूति और विचारों को प्रकट किया है। महाराष्ट्र के नामदेव, तुकाराम, एकनाथ आदि संत, मुलतान और सिन्ध के धार्मिक नेता नानकदेव, पंजाब के सिख गुरु गोविन्दसिंह आदि, बंगाल के वैष्णव भक्त चण्डीदास परमानन्द, गोविन्ददास आदि, गुजरात के दयाराम भाई और गोविन्द गिल्लाभाई, केरल के श्रीराम वर्मा, बीजापुर और गोलकुंडा के इब्राहीम आदिलशाह (१६३७ ई०) और कुली कुतुबशाह (१५५० ई०) आदि अनेक भारतीय जन इस भाषा का प्रयोग परस्पर व्यवहार की सामान्य भाषा होने के नाते, शैलीभेद से, करते रहे है। संस्कृत के बाद यदि किसी भाषा और साहित्य ने समस्त भारत को एकसूत्र में बांधा है तो वह हिन्दी भाषा और साहित्य है। आज भी समस्त भारत में हिन्दी सन्तों की वाणियों से चुने पद भिन्न-भिन्न राग-रागनियों में संगीतपूर्ण स्वरलहरी में गाये जाते हैं और बिना भेद-भाव के सभी प्रान्तो के गायक प्रेम से उन्हें अपनाये हुए है। भारत और पाकिस्तान दोनों राष्ट्रों मे अब भी बड़ा सम्बन्ध शैली भेद से एक ही राजभाषा का होना है।

हिन्दी-साहित्य की महत्ता की मैंने अभी चर्चा की। हिन्दी के 'रासो' नामक वीर प्रशस्ति-काव्य की ओजस्विनी शक्ति और प्रेम-भक्ति-काव्य की सम्मोहिनी महिमा को सभी लोग मानते हैं और उससे परिचित है। दलपति-विजय का खुमान रासो, नल्हसिंह का विजयपाल रासो, नरपतिन्हल्ल का बीसलदेव रासो, चन्द का पृथ्वीराज रासो, शार्ङ्गधर का हम्मीर रासो आदि अनेक वीर काव्य हैं जिन्होंने आज से छह-सात शताब्दी पहले मुर्दों में भी जान डाली थी और देश को ओज और वीरता से भर कर भारतीय वीरांगनाओ को जौहर के लिए कटिबद्ध किया था। भूषण की एक-एक पंक्ति ने वीर मराठों की धमनियों मे शक्ति का संचार किया था। इसी प्रकार हिन्दी के सन्त और भक्तों ने जिनकी संख्या सैकड़ों में है, अपने भाव, विचार और काव्यरस की त्रिवेणी से समस्त भारत को पुनीत किया था। हिन्दी सन्तों के वचनामृत ने समस्त देश को सान्त्वना दी थी और भक्ति के सन्देश ने तो दक्षिण और उत्तर भारत के सीमा भेद को ही मिटा दिया था। अकबर के समकालीन भक्त नाभादास के ग्रन्थ "भक्तमाल" में तथा बाद की रची भक्तमाल की टीकाओं में, उत्तर-दक्षिण भारत के सभी प्रमुख सन्तों और भक्तों का विवरण दिया हुआ है। वीर और भक्ति के अतिरिक्त हिन्दी में शृङ्गार रस का कलात्मक साहित्य भी प्रचुर है और महान् भी है। हिन्दी साहित्य के इतिहास में लगभग ढाई सौ वर्ष का (१६५० ई० से १९०० ई० तक) एक ऐसा समय आता है जिसमें हिन्दी साहित्य की बहुमुखी श्रीवृद्धि हुई। इस युग को 'शृङ्गार-काल' अथवा 'रीतिकाल' कहते हैं। वीरकाव्य का कवि, सासारिक भोगों से विमुख, आत्म-उत्सर्ग

और स्वत्वरक्षा के ओज से अभिभूत था। भक्ति का कवि आध्यात्मिक भावनाओं में विभोर था और संसार को छोड़कर परलोक-सुख की साधना में लीन था। श्रृङ्गार अथवा रीतिकाल का हिन्दी-उर्दू कवि परोक्ष को छोड़ कर प्रत्यक्ष में पार्थिव भोगों की ओर अभिमुख हुआ। उसने जीवन के व्यावहारिक अनुभवों के साथ भौतिक सुखों की रसधारा प्रवाहित की। रीतिकाल के हिन्दी-साहित्य की महत्ता के विषय में अहिन्दी भाषी जन तो अनभिज्ञ हैं ही, हिन्दी भाषा-भाषी विद्वान् भी इसको उपेक्षा की दृष्टि से देखते हैं। इस उपेक्षित काल के हिन्दी काव्य की महत्ता के विषय में मैं कुछ अधिकबल देकर यहाँ चर्चा करूँगा।

रीतिकाल के श्रृङ्गारिक साहित्य को हिन्दी के अनेक आलोचकों ने रूढ़िवादी, शाब्दिक कलाबाजी और अश्लील कह कर उसकी उपेक्षा की है। रीतिकाल, अलंकार काल और श्रृङ्गार-काल, एक ही काल के इन तीन नामों में इस काल की तीन मुख्य विशेषताएँ प्रकट होती हैं। 'रीति' शब्द से तात्पर्य काव्यशास्त्र के नियमों का विवेचन और उन नियमों के अनुसार काव्य-रचना करना है। रीतिकाल में काव्यशास्त्र के अंगों के लक्षण और मौलिक उदाहरणों के रूप में काव्य का प्रचुर सृजन हुआ है, इसलिए इसे रीतिकाल कहते हैं। कवियों ने अपने भाव और भाषा को कलात्मक कौशल तथा अर्थ और शब्द के अलंकारों से सजाया है; इसलिए इसको अलंकृत काल कहते हैं। जो काव्य इस समय लक्षणों के उदाहरण-स्वरूप तथा रीतिमुक्त रूप में लिखा गया है वह बहुधा श्रृङ्गार परक है; इस लिए इस काल को श्रृङ्गार काल भी कहते हैं। वस्तुतः इस काल के हिन्दी काव्य में शास्त्रीयता, भावसम्पन्नता और कलात्मकता, तीनों काव्यगुणों का समन्वय हुआ है। इस समय का साहित्यकार आचार्य था, कवि था और कलाकार था।

हिन्दी साहित्य का रीतिकाल भारतीय इतिहास मे सामन्तशाही की भौतिक संवृद्धि का समय था। उस समय के राजा, महाराजा और सामन्त साहसी और पराक्रमी तो थे ही; साथ में कला-प्रेमी, कला-पारखी और शारीरिक सज-धज के पोषक भी थे। दरबारों मे दूर देशों से कलावन्त बुलाए जाते थे। 'यथा राजा तथा प्रजा' वाली कहावत के अनुसार जनता में भी कला-कौशल का मान था और शारीरिक सुन्दरता की ओर अनुराग था। केवल औरंगजेब का व्यक्तित्व कला-उन्नति में अवरोध उपस्थित करने वाला था, अन्यथा सभी मुगल बादशाह कला-प्रेमी थे। वास्तु, मूर्त्ति, चित्र, सङ्गीत और काव्य, सभी ललितकलाओं की श्रीवृद्धि इस काल में हुई। हिन्दी प्रबन्ध काव्य के स्थान पर उक्तिवैचित्र्य और भाव सरसता से सम्पन्न मुक्तक काव्य अधिक रचा गया। वीरगाथा काल में हिन्दी भाषा अपने शैशव रूप में थी, भक्तिकाल में वह अज्ञात यौवन से संयुक्त होकर आई और श्रृङ्गार काल मे वह ज्ञातयौवना के रूप में श्रृङ्गार और कला से अलंकृत हुई। भाषा-सौष्ठव, श्रुति-मधुरिमा और भाव-चमत्कार की दृष्टि से रीतिकाल हिन्दी साहित्य का सर्वोत्कृष्ट काल है।

उक्तकाल में केवल लौकिक श्रृङ्गार, काव्य नीति और कल कविताई का ही काव्य नहीं रचा गया, यद्यपि इस प्रकार के काव्य की बहुलता अवश्य थी; हिन्दी साहित्य की पूर्व प्रवृत्तियों का भी पोषण हुआ था। वीर-प्रशस्ति, भगवद्-प्रेम, दार्शनिक चिन्तन, आध्यात्मिक साधना के अनुभव, व्यावहारिक उपदेश और लोकनीति, प्रेमाख्यान आदि विषयों पर भी इस समय सुन्दर रचनाओं की धाराएँ प्रचुरता से प्रवाहित हो रही थीं। इनमे नीति, उपदेश और दैनिक जीवन की

उपयोगी अनुभूतियों का साहित्य तो बहुत प्रभावशाली और लोक-प्रिय है। इसमें सत्य और शिव का सुन्दर सम्मिश्रण है। वृन्द, दीनदयाल गिरि, गिरधर कविराय आदि इस युग के अनेक नीतिकार हिन्दी कवियों में प्रसिद्ध हैं।

रीतिकाल में काव्यकला का प्रयोग लौकिक प्रेम, आनन्द और विनोद की सृष्टि में अधिक किया गया। नव रसों में श्रृङ्गार को रसराज कहा गया है। श्रृङ्गारिक अनुभूतियों में मानव-मन जितना रमता है उतना अन्य मनोभावों में नहीं। इसी लिए आध्यात्मिक साधना में भी प्रेम को एक मार्ग रूप मे अपनाया गया है और भक्ति मार्ग में रतिभाव को सबसे अधिक उत्कर्ष दिया गया है। श्रृङ्गार रस में सभी रसों का आस्वादन हो जाता है। मनुष्यों की रागात्मिका वृत्तियों में प्रेम मुख्य वृत्ति है। इसकी निष्पत्ति रूप और गुण के सौन्दर्य -आकर्षण से होती है। इसीलिए लोकानुराग और ईश्वरानुराग, दोनों प्रेम-प्रणालियों में रूप-गुणधारी, सगुण-साकार प्राणियों की सुन्दरता और रूप-गुणधारी साकार भगवान् की मोहिनी शक्ति की आराधना की गई है। रूप और गुण के सौन्दर्य और प्रेम का अभ्यस्त मन. अव्यक्त और निर्गुण के टटोलने में भटकने लगता है। यही कारण हैं कि साधारण जनों को स्थूल और साकार रूप-सृष्टि अधिक आकर्षक होती है और जो कुछ गूढ़ प्रच्छन्न और मन की पहुँच से परे है, वह नीरस लगता है। कविता के क्षेत्र मे भी मानव और प्रकृति के रूप, सौन्दर्य और आकर्षक गुणों का अधिक वर्णन हुआ है। दार्शनिक गूढ़ता और आन्तरिक चेतना की कल्पना थोड़े ही विवेकी जनों को प्रभावित कर सकी है। कबीर जैसे निर्गुण ब्रह्मोपासक सन्त साधक भी साधना के मार्ग में रूप के प्रति प्रेम की भावना को व्यक्त किये बिना नही रह सके हैं। उहोंने अपने को 'राम की बहुरिया' कह कर प्रेम की संयोग-वियोगात्मक अवस्थाओं की अनुभूति की कल्पना की है और अव्यक्त तक पहुँचने के पहले स्थूल प्रतीकों में मन को रमाया है। रीति-कालीन हिन्दी कविता में प्रेम और श्रृङ्गार के कलात्मक चित्र बहुत सुन्दर और रमणीय बन पड़े हैं।

कहा जाता है कि हिन्दी के रीतिकालीन साहित्य में अश्लील, मर्यादा से हटे हुए मनोभावों का चित्रण अधिक हुआ है। राधा-कृष्ण की आड़ में लौकिक नायक-नायिकाओं के वासनामय चित्र खींचे गये हैं तथा स्त्री-पुरुष-प्रेम मे परकीय और पर-पुरुष प्रेम पर अधिक बल दिया गया है। इसीलिए इस काल का साहित्य सामाजिक दृष्टिसे उपेक्षणीय कहा गया है। यह कथन आंशिक रूप में सत्य कहा जा सकता है। इस समय प्रेम के कुछ अश्लील चित्र अवश्य अंकित हुए हैं, परकीय और अमर्यादित प्रेम के भाव भी चित्रित हैं; परन्तु सम्पूर्ण रीतिकालीन साहित्य ऐसा नहीं है। अन्य कालों में भी इस प्रकार के चित्र मिल जायेंगे जो अश्लील और असामाजिक कहे जा सकते हैं। अश्लील साहित्य के साथ सुष्ठु श्रृङ्गार साहित्य भी इस युग मे बहुत मात्रा में है, जिसकी उपेक्षा नहीं की जा सकती। प्रेम-श्रृङ्गार के कलात्मक वर्णन काव्यानन्द पूर्ण हैं तथा अध्ययन की अपेक्षा रखते हैं। घोर श्रृङ्गार और परकीय प्रेम की भावना की परम्परा, भक्ति-काव्य से रीतिकाल में आई थी। भक्ति में अच्छे और बुरे सभी प्रकार के सम्बन्ध ईश्वर के साथ लगाये जाते है। 'सर्वभावेन भजनीयो व्रजाधिपः' प्रेमाभक्ति में स्वकीय प्रेम की अपेक्षा परकीय प्रेम को अधिक तीव्र और गहन भावपूर्ण कहा गया है। श्री मद्भागवत, ब्रह्मवैवर्त्तपुराण, गीतगोविन्द आदि ग्रन्थों में तथा चंडीदास, विद्यापति, सूरदास, कृष्णदास, अग्रदास आदि अनेक भक्तों ने इस प्रकार के भावों का प्रकाशन किया है। यही भक्तिकालीन भाव-समर्पण की प्रणाली

हरिभगवान से हटकर लोक की ओर रीतिकाल में लौट आई है। वैसे राधा-कृष्ण पात्रों के सहारे व्यक्त विलासिता का भाव मन में उतना बिकारी नहीं होता जितना लोक-पात्रों के सहारे होता है। राधा-कृष्ण के सहारे भाव-प्रकाशन की पुरानी रीति इस काल के काव्य में रक्षित की गई है। भक्तिकाल में राम, मर्यादा के रक्षक और धर्म के संस्थापक रूप में ही बहुधा चित्रित हुए हैं और उनके प्रति दास्य-भक्ति की भावना ही रखी गयी है; परन्तु रीतिकाल में भक्त कवियों ने भी राम के प्रति श्रृङ्गारिक भावों का आरोप किया है और राधा-कृष्ण की अनुरूपता में श्रृङ्गारिक सम्बन्ध जोड़ कर सीता-राम की आराधना की है। फिर भी सर्वत्र यही भाव नहीं है। नायिका-भेद-ग्रन्थों के भीतर भी स्वकीया प्रेम की उत्कृष्टता व्यंजित है। देव आदि कवियों ने भी स्वकीया के प्रतिप्रेम-भाव को उच्च बताया है। वास्तव में रीतिकालीन साहित्य विविध भावों का भंडार है। उसमें काव्य की शुद्ध धारा प्रवाहित हुई है।

रीतिकालीन हिन्दी-साहित्य मे मानव-प्रेम और मानव-सौन्दर्य के साथ-साथ प्रकृति के सौन्दर्य की ओर भी कवियों का ध्यान गया है। परन्तु प्रकृति का चित्रण मानव-भावो के उद्दीपन-रूप मे ही अधिक हुआ है, स्वतन्त्र रूप मे कम। सेनापति जैसे कवियों का स्वतन्त्र प्रकृति-चित्रण आकर्षक है। प्राचीन काल से ही हिन्दी-कवियों ने प्रकृति को मानव क्रिया-कलाप की अनुगामिनी माना है; प्रकृति के व्यापार मानव व्यापारो का अनुभव-सा करते हैं। यदि मानव मन खिन्न है तो प्रकृति भी खिन्न दिखाई देती है और यदि मनुष्य सुखी है तो प्रकृति भी उल्लासमयी प्रतीत होती है। इसीलिए हिन्दी कवि वर्ग ने बहुधा प्रकृति को भाव के उद्दीपन विभाव रूप में अंकित किया है, भाव के प्रेरक रूप में नही। रीतिकालीन कवि का मन जिस प्रकार मानव के बाह्य सौन्दर्य पर रीझा है, उसी प्रकार प्रकृति के बाह्य रूप और व्यापारो ने उसके मन को आकर्षित किया है। मानव की रूप-माधुरी का कोई अंग और स्त्री-पुरुष की कोई प्रेममयी मानसिक दशा तथा अवस्था नही बची, इस काल के कवि ने अपनी अनूठी कल्पना का रग देकर जिसके शब्द-चित्र न खीचे हों। कालिदास का 'हजारा' और नवीन का 'प्रबोध रस सुधा-सागर' इस प्रकार के शब्द चित्रों की सुन्दर 'अल्बमे' है जो अभी तक प्रकाश मे नही आयी है। नखशिख वर्णन और नायक-नायिका-भेद-वर्णन के रूप में विविध मानसिक चित्र इस काल मे जितने खिचे है उतने किसी काल मे भी नही बने।

रीतिकाल मे भाषा की सजावट की ओर बहुत ध्यान दिया गया है, यह बात पीछे इंगित की जा चुकी है। इस सजावट के साथ जितने छन्द और अलंकारों का प्रयोग इस काल में हुआ, उतना अन्य कालों मे नहीं हुआ। एकाक्षरी छन्द से लेकर ३२ अक्षरो के दण्डक छन्द तक लिखे गये। कई मात्रिक छन्दों का आविष्कार हुआ। भाव और भाषा, दोनों का विदग्ध समन्वय बड़े सुन्दर और मुग्धकारी रूप में कवियों ने किया है। घनानन्द की कविता इस गुण में अपना सानी नही रखती। आधुनिक युग मे भारतेन्दु बाबू हरिश्चन्द्र ने भक्तिकाल के सूरदास और रीतिकाल के घनानन्द, इन दो कवियों को, भाव और भाषा दोनों के लिए, अपना आदर्श माना है और उनका अनुकरण किया है। रीतिकाल के कुछ प्रमुख कवियों का अध्ययन तो हुआ है, परन्तु अभी इस काल के अनेक रत्न बेठनों मे बँधे और छिपे पड़े है, उनके प्रकाश में आने की आवश्यकता है। जितना साहित्य प्रकाश में आया है, लगभग उतना ही अभी अप्रकाशित है।

हिन्दी साहित्य में सूर, तुलसी, बिहारी आदि कवि बहुत प्रसिद्ध हो चुके हैं। तुलसीदास के 'मानस' का बहुत पहले अँग्रेजी में अनुवाद हो चुका था और अब रूसी भाषा में भी हो गया है। बिहारीलाल के लिए तो डा० ग्रियर्सन का स्पष्ट कथन है कि यूरोप की किसी भाषा में की समता का कवि नही। परन्तु रीतिकाल में इन महाकवियों ने समान परिमाण में और कलात्मक बिहारी चमत्कार से युक्त, रचना करने वाले भी अनेक कवि हैं। बिहारी के अनुरूप अनेक दोहे, शतकों और सतसइयों मे लिखे गये। तुलसी के समान अनेक प्रबन्ध काव्यों में राम-सीता के चरित्र का विविध रूपों मे विस्तार हुआ और सूर के समान पद लिखने वाले तो कवि हैं ही। सवा लाख के स्थान पर ४ लाख पद लिखने वाले कवि भी इस काल मे कहे जाते हैं। इस प्रकार इस काल का साहित्य अकेले अपनी समृद्धि और विस्तार में किसी भी भाषा के साहित्य से टक्कर ले सकता है, अन्य कालों की बात छोड़ दीजिए।

इसी प्रकार का बहुमुखी साहित्यिक विकास आधुनिक युग मे भी हुआ है और हो रहा है। गद्य, नाटक, कथा तथा काव्य के नूतन भेदों के प्रयोगों मे विकास करता हुआ आधुनिक हिन्दी साहित्य भी अपनी विशेषता रखता है जिसका अधिक परिचय देना आवश्यक नही है।

कहने का तात्पर्य यही है कि हिन्दी का साहित्य, साहित्य की दृष्टि से अत्यन्त समृद्ध और बहुमुखी विकास वाला है और भारत जैसे महान् राष्ट्र की राष्ट्रभाषा के साहित्य की विशेषताओं और महानताओं से ओतप्रोत है। विभिन्न प्रान्तीय भाषाओ के साहित्यो के सम्पर्क से और नूतन प्रेरणाएँ प्राप्त करता हुआ वह शीघ्रता से विकास कर रहा है। प्रान्तीय भाषाओं के साथ उसका सहयोग है, विरोध कदापि नहीं है, उसको हीन कहना अपन से अपनी अनभिज्ञता का ही परिचायक है।

अन्त में, मै यह बात फिर दुहरा कर अपना वक्तव्य समाप्त करूँगा कि भाषा का विकास तो प्रयोग पर निर्भर करता है। हिन्दी भाषा प्रयोग मे आकर अपने अभावों की पूर्ति कर लेगी, क्योकि वह जीवित भाषा है और वह विविध बोलियों और शैलियों की जागरूक चेतना और प्राण-शक्ति से सम्पन्न है। उसका विकास और व्यवहार उस भारतीय संगठन और समृद्धि को पूर्ण बनायेगा जिसमे न केवल प्रान्तीय भाषा-साहित्यों को पूर्ण विकसित होने का अवसर मिलेगा, वरन् उसके द्वारा समन्वित भारतीय संस्कृति और विशाल जनता की वैचारिक एवं कार्य-शक्ति भी प्रस्फुटित हो सकेगी। आज समस्त विश्व को शान्ति के लिए इसी की उत्कट आवश्यकता है।

धन्यवाद।

जय भारत, जय भारती। जय हिन्द, जय हिन्दी।

दीनदयालु गुप्त

کو ترجیح دیتے ہیں، اس کے بعد سماجی علوم کا نمبر آتا ہے۔ پھر زبانوں اور ادب اور فلسفہ وغیرہ کا جن کے لئے مقابلتاً بازار میں مانگ کم ہے! اور زبانوں ہی میں "بازار" کی کیفیت کی وجہ سے اردو، عربی، فارسی کی مانگ نہیں۔ اس لئے ضرورت ہے کہ ملک کی تہذیب و علوم کے مفاد کے پیش نظر ان کی طرف خاص توجہ کی جائے اور طلبہ کی مناسب طریقہ پر ہمت افزائی کی جائے۔

ساتھ ہی یہ امر بھی قابل ذکر ہے کہ محض زبانوں کا حاصل کرنا کافی نہیں بلکہ جو تہذیب ان میں سے ہر ایک کے ساتھ منسلک ہے اس کا بھی مطالعہ کیا جاتے دراصل ہر زبان اور ادب کو قوم کی ذہنی، سماجی اور جمالی زندگی کا آئینہ دار ہونا چاہئیے۔ تاکہ زبان کو محض ایک فن کی طرح حاصل نہ کیا جائے بلکہ اس کے ذریعہ ان انسانوں اور قوموں کے دل و دماغ میں بار حاصل ہو جو اس زبان کو بولتی ہیں۔ جیسا کہ کسی مصنف نے کہا ہے جو شخص دو زبانیں جانتا ہے وہ گویا دو آدمیوں کے برابر ہے۔ اس لئے ہمیں زبانوں کو اپنی دوست سمجھنا چاہیئے۔ اور زبانوں کا جو تنوع اس ملک میں پایا جاتا ہے اس پر دل تنگ نہیں ہونا چاہیئے بلکہ دل سے اس کا خیر مقدم کرنا چاہیئے۔ دراصل ملک میں جھگڑا زبانوں کا نہیں، دلوں کا ہے۔ دل صاف ہوگا تو زبانوں کا اختلاف ختم ہو جائے گا۔ اور زبانوں کو سیکھنے سے دلوں کی صفائی میں بھی مدد ملتی ہے۔ کیونکہ ہر زبان کے اندر اس کے بولنے والوں کا دل دھڑکتا ہے!

اگر ہم علمی تحقیق کا درجہ بلند کرنا چاہتے ہیں تو ضرورت ہے کہ سکول سے لے کر یونیورسٹی تک زبانوں کا معیار بہتر بنائیں۔ مجھے بہت تکلیف ہوتی ہے جب میں دیکھتا ہوں کہ اکثر فرسٹ کلاس ایم اے بھی ان زبانوں کو نہ ٹھیک طریقے سے بول سکتے ہیں، نہ سمجھ سکتے ہیں، نہ پڑھ سکتے ہیں۔ پھر وہ زبان جس کا معیار تحصیل اس قدر نا قابل اطمینان ہو، ادب اور علوم کے مطالعہ کا ذریعہ کیوں کر بن سکتی ہے؟ اس سے دماغ میں روشنی کیسے پیدا ہوگی۔ تنقید کے نئے راستے کیوں کر نکلیں گے۔ مشرق اور مغرب کا میل کس طرح ہوگا۔ اس لئے میں اس کانفرنس میں استادوں سے خاص طور پر اپیل کرتا ہوں کہ وہ معیار تعلیم کی طرف توجہ کریں۔

PANJABI SECTION

No Presidental Address was delivered for this Section.

URDU SECTION
PRESIDENTAL ADDRESS

BY

PROF. K. G. SAIYIDAIN, M. A.,
Secretary, Ministry of Education, New Delhi.

خلاصہ خطبہ صدارت خواجہ غلام السیدین

اورینٹل کانفرنس شعبہ اردو

آزادی کے حصول کے بعد اب تک ہمارے ملک میں علوم مشرقی خصوصاً اردو، فارسی اور عربی کی طرف زیادہ توجہ نہیں ہوئی۔ کسی حد تک ہندی اور سنسکرت کی ترقی اور ترویج کی کوششیں کی جا رہی ہیں مگر اس میں بھی خالص علمی ذوق کے مقابلہ میں ملکی اور سیاسی مصلحتیں زیادہ پیش نظر ہیں۔ لیکن ہمیں یہ یاد رکھنا چاہیئے کہ اردو فارسی وغیرہ بھی ہندوستان کی مشترک تہذیب کا ایسا ہی لازمی اور قابل قدر حصہ ہیں جس قدر ہندی یا سنسکرت ۔ دراصل ہندوستانی تہذیب کی فطرت میں قبولیت کا ایک خاص مادہ ہے جس کی بدولت اس کا ادب، اس کا آرٹ، اس کی زبانیں، اس کا علم وفن سب بہت سے مختلف عناصر کا سنگم ہیں۔ اس لئے اس تہذیب کے بقا اور استحکام کے لئے ان تمام تہذیبی عناصر کی نگہداشت اور پرورش ضروری ہے۔

اس موجودہ کم توجہی کا ایک سبب وہ تجارتی ذہنیت ہے جو بدقسمتی سے ہمارے ملک میں زیادہ رائج ہوتی جاتی ہے۔ طالب علم کے سامنے اکثر ایک ہی سوال ہوتا ہے۔ اس مضمون کو پڑھنے یا ڈگری لینے سے کیا ملے گا؟ اس صنعت وحرفت اور لین دین کے دور میں مضامین کے انتخاب میں طلبہ پہلے ٹکنولوجی اور سائنس

SINDHI SECTION

PRESIDENTIAL ADDRESS

by

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THE ANCESTRY OF SINDHI

I. The evolution of the New Indo-Aryan Languages which include Sindhi has been traced by philologists through the following stages:—

1. Before the Vedas were composed, there were various spoken dialects of what is known as the Old Indo-Aryan language.

2. Those who composed the Vedas used a composite literary dialect based on some of the above spoken dialects of the period which, evidently, *were current in different regions* where the Indo-Aryans had by then spread out and settled down. These spoken forms of the Old Indo-Aryan have been termed, "Primary" Prakrits by some philologists.

3. These "Primary" Prakrits went on developing and changing in their own areas. A study of the inscriptions of Asoka (3rd Century B. C.) has shown that the Indo-Aryan tongue had continued to evolve *through several dialects* in some of which the above inscriptions and those of some later rulers were written. The spoken forms of these dialects, thereafter, continued to evolve, as "Secondary" Prakrits.

4. But parallel with this evolution one of the dialects came to be shaped and systematized by the learned and was given the form known to the world as Classical Sanskrit. This language, having been put into writing and its grammatical rules laid down, took a static form and has continued in that form upto today.

5. Simultaneously, however, as mentioned above, the other dialects, sisters to the one from which Classical Sanskrit came to be shaped, continued their evolution and reached a stage at which they are regarded as the spoken forms of the Middle Indo-Aryan language. *These several dialects were current in different regions of Northern India*, and some of them when fixed in the literary form came to be known as Prakrits, one of them acquiring the status of classical Prakrit.

6. The last phase of the Middle Indo-Aryan as a literary language is known as Apabhraṁśa. From the Apabhraṁśa stage of the Middle Indo-Aryan have developed the New Indo-Aryan languages, each in its own area.

7. It will be seen from what has been stated above that the New Indo-Aryan languages *prevalent in different regions* of undivided India to the north of the Deccan have, generally speaking, as their predecessors, the Middle Indo-Aryan (through its last phase, the Apabhraṁśa) and the Old

Indo-Aryan in this ascending line. They continue, even upto today, to evolve and change as a result of contact and interaction among themselves and with other languages. At the same time Classical Sanskrit also continued to be a medium of expression in literature, but in the fixed form created some centuries before the Christian Era. It has also continued to influence the development of the other languages of the country in varying degrees.

8. The history of the evolution of the languages of Northern India has also shown that, at various stages, one or other Prakrit or Apabhraṁśa, owing to religious, political or literary factors, acquired an inter-regional status and currency and, together with Sanskrit, became the literary medium over a large area, influencing other neighbouring and co-existing dialects or acquiring special phonetic or grammatical characteristics in certain neighbouring regions owing to sub-racial vocal peculiarities.

II. Mārkaṇḍeya, who lived in the 17th century and belonged to Orissa, has classified the languages, he has dealt with in his *Prākṛtsarvasva* into four main categories : Bhāṣās: Vibhāṣās, Apabhraṁśa, and Paiśāci. According to him the Bhāṣās, were : Mahārāṣṭri, Śauraseni, Prācya, Avantī, Māgadhī. The Vibhāṣās were : Śākarī, Cāndāli, Sabarī, Ābhīrikā, Tākkī. The Apabhraṁśas were : Nāgara, Vrācaḍa, Upanāgara. The Paiśāci was of three kinds: Kekaya Paisācikī, Śaurasena Paisācikī and Pāncāla Paiśācikī. Indian philologists do not take the classifications by the Prakrit Grammarians as giving an exact picture of the position. In the circumstances of the period in which they lived, these Grammarians had to deal with their subject in the absence of intimate study of the detailed philological data about languages of distant regions now-a-days available to linguists. In the result, their information was often incomplete and fragmentary. For instance, we do not know what they actually meant by Bhāṣā, Vibhāṣā and Apabhraṁśa and what was, in their view, the exact relation of these with each other. Their classifications are helpful to us in giving occasional light into a tangled linguistic situation.

III. Mārkaṇḍeya has dealt with the above-mentioned languages in separate sections and he states in the section (18th) relating to Vrācaḍa that the Vrācaḍa Apabhraṁśa had originated in the Sindhu Deśa. This statement is probably based on an earlier statement of Rāmatarkavāgiśa, another grammarian of Orissa, who also lived in the 17th century. In his *Prākṛta-Kalpataru*, Rāmatarkavāgīśa has dealt with Vrācaḍa in 4 Sutras and begins with the statement that "the Apabhraṁśa Bhāṣā called Vrācaḍa is current in Sindhu Deśa". The term "Sindhu Deśa" has been applied to different parts of the Indus valley in different periods of India's history. The "Sindhu Deśa" of the early Sanskrit literature, and sometimes even of mediaeval literature, has been generally identified with parts of the *middle* Indus Valley situated in West Panjab and the southern portion of the old N. W. Frontier Province, now in Pakistan. "Sindhu" and Sauvira have generally been held to be contiguous regions and often mentioned together, sometimes as a composite State.

Paṇini (5th century B. C.) in illustrating the naming of products by the place of their origion, mentions *sauvira* as the name of a 'sour drink' of the people of Balhika, evidently identifying Sauvira with Balhika which would be in north Panjab.

Sauviranjan (antimony), very popular in Sindh and the Panjab and also in use elsewhere in India was another name for Traikakudanjan (Paṇini V. 4. 147) obtained from the Trikakut mountain (Sulaiman mountain) which stretches from Dera Ghazi Khan to Dera Ismail Khan both to the north of present Sindh. Anjan is not a local product of the lower Indus valley region known now as Sindh.

The *Mahabharata* (2nd century B. C) gives in the Droṇa Parva a description of the successful penetration through the Kuru forces by Krishna and Arjuna and of their crossing the region obstructed by the weapons of Droṇa and coming close to Jayadratha whom Arjuna wanted to reach and kill. It is then said that "all creatures regarded Krishna and Arjuna as having forded the five rivers (Satadru, the Vipāśa, the Rāvati, the Chandrabhāgā and the Vitasta) having the Sindhu for the sixth, when full of water during the rairy season and abounding in large alligators". They found that Jayadratha was not then far off from them. The description would seem to suggest that the country of "the ruler of the Sindhus" could be reached only after crossing the above five rivers and probably even the Indus of those days. Thus "Sindh" of the Mahabharata lay much to the north of present Sindh of the lower Indus valley where none of the five rivers flows.

The *Mahabharata* (2nd century B. C) mentions *Maṭhita* as a favourite drink of the people in the Vahika country, which according to Pātanjali (2nd century A. D.) was sold in the bazaars of its towns. Balhika or Vahika has been indentified with the country between Bias and Sutlej, north of Kekaya with Śākala as its capital. (Kavyamimāṁsa by Rājaśekhara, edited by Dalal and Sastri, p. 308).

The Buddhist work *Dīghanikāya* (Pali Text Society edition Vol. II, 235) mentions Rauraka as the capital of Sovira (Sauvira). Sovira was one of the seven Mahajanapadas of the time. The Āditta Jātaka (Jat. III, 470) mentioned Roruva as the capital of Sovira. Rauraka or Roruva has been identified with Arore, a city of north Sindh, which was the capital also of the Rajput empire which extended to the boundaries of Iran, Kashmir, Kanauj, Rajasthan and Saurāṣṭra in the sixth and seventh centuries A. D. Arore was a populous and prosperous city, a great centre of trade, being an important river port on one of the main trade routes, by land and water, between Central and Western Asia and the northern and eastern zones of India. According to the *Vimānavatthu* commentary on the Jātakas, the people of Anga (the region of the Bhagalpur district in Bihar) used to go with many caravans to trade with Soviradeśa. If this identification of Rauraka with Arore is correct, Sauvira, during or possibly before the Maurya age (324-186 B. C) and upto the 11th century A. D must have included a part of northern Sindh of the present day. At the time of the *Milindapañha*, it might have extended south to the sea, for it is stated therein that ships often touched the country of Sauvira for purposes of trade. The *Divyāvadāna*, one of the Buddhist texts, contains a story which, in the course of explaining how Bharukachha was given its name, refers to Rudrāyana, a king of Rauraka in Sauvira. Rhys Davids, in his *Buddhists India*, however, places Sauvira on the shore of the once existing inlet of the sea between Kachh and the mainland. *Haimakosha* (IV, 26) says Sauvira is identical with Kunālaka.

The Girnar inscription (150 A. D.) of Rudradāman of Ujjayini (Ujjain) describes him as being an object of devotion to the people of the countries of Pūrva and Apara Ākarāvanti, Anūpabhṛit, Ānarta, Surāṣṭra, Svabhra,

Maru, Kaccha, Sindhu-Sauvira, Kukura, Aparānta, Nishāda and others. The association of Sindhu-Sauvira with some of the above countries would suggest that probably it controlled the lower Indus valley also in 150 A. D.

The commentator (later than 3rd century A. D.) on the Kāmasūtra (3rd century A. D,) of Vātsyāyana says;—*Saindhavānāmiti: Sindhunāmanadastasya paścima Sindhudeśastratra bhavānāṃ* (Benaras Edition, 295), i. e. "Sindhu deśa" was to the west of the Indus.

The author of the *Matsya Purāṇa* (275-300 A. D.?) names the fifteen countries through which the Sindhu river flows. He starts with "Sindhu", then mentions Darada as the second, Gāndhāra as the fourth and Saindhava as the tenth, ending with Mara as the thirteenth and Sukūrda as the fifteenth country. The *Vayu Purāna* includes "Sindhu-Sauvira" in the *northern* region, mentioning it in association with Gāndhāra and Yavana on the one side and Madra and Śaka on the other.

Vishuu Purana (earlier than 4th century A. D.) says (Book II, Chap. III sl. 16-18) that "Sauviras and Saindhavas were residents of Sākala" which has been identified with the region wherein Sialkot of the Panjab is situated. Another reading of these ślokas would place Sauviras and Saindhavas with Śālvas, Śākalas, Madras, and Hunās in the extreme west.

Varāhamihira (5th cent. A. D.) in the *Bṛihat Samhita* mentions both "Sindhu-Sauvira" and a second "Sindhu" as among the countries in the south-west region.

Yuan Chwang the Chinese pilgrim (mid 7th century A.D.) "proceeding north from Kiu-cha-lo (Gujjara?) *for* 1900 *li* (*i. e. about* 19 *days journey*), had to pass through wild deserts and dangerous defiles and crossing the river Sin-tu (Sindhu) he came to the kingdom of Sindh." The Sindh of Yuan Chwang was thus to the west of the then course of the Indus. He further states that "They find here a great quantity of salt, which is red like cinnabar, also white salt, black salt and also rock salt. In different places, both far and near, this salt is used for medicine". There is no source in present Sindh of red or black salt or rock salt, which last is found in the Panjab. The people of present Sindh themselves call this rock salt (not found in their own region) by the name of "Sendho lūnu" *i. e.* Sindhi salt (Sendho being a local variation of the word Saindhava). This shows that at the period when this salt was for the first time so termed by the people of the present Sindh, the region of the rock salt (*which lay outside present Sindh*) must have been known as Sindh—or been a part of the country *then* known as Sindh.

Rājaśekhara (9th -10th cent. A. D.) in the *Kāvyamimāmsa* places Sindhu-Sauvira in the northern region, which according to him was above Prthudaka in modern Karnal district. Rājaśekhara separately mentions Brāhamaṇavāha [Bāmanwas of Prithvirāj Rāssau(13th century) and Brahmanabad of Arabic and Persian writers] as a Janapada (State) in the *western* region, but he includes the river Sindhu among the rivers of the *northern* region. Among the rivers of the western region right up to the ocean he does not mention the Sindhu, though in the territory of modern Sindh, the river acquires its greatest volume, having received the united waters of the five rivers of the Panjab some miles above the border of Sindh, and flows down the lower Indus valley into the ocean as a mightly river. Is it that

in his time the territory of the lower Indus valley had not acquired in the literature of the rest of the country the name of Sindh and the river in that region was more known by its local name Mahrāṇ ? (Skt. *Mahārṇava*).

Al-Birūnī (11th cent. A. D.) in *Tahqiq-al-Hind,* writes of Multan as being in "Sindh" (Sachau's Alberuni Vol. II, pp. 8-9) and he identifies "Sauvira" with Jharāwār (Ibid. Vol. I,p. 202) and places the latter near the junction, in his days, of the Jhelum and the Chenab, about fifty miles above Multan (*Mihrān of Sindh* by Raverty, p. 219).

Al-Birūnī calls modern Sindh, Mansūrah, meaning the region of the lower Indus valley of which Mansūrah (Brahmandabad or Brāhmaṇavāha, according to Rājaśekhara), was then the capital.

Al-Birūnī refers to Arore also as 'a town of Sindh' (Sachau's Alberuni Vol. I, 260). Al-Birūnī had himself visited Multan and resided there for some time and must be assumed to have reliable local knowledge of the current names of the region round about Multan. It would, therefore, appear that in his days both Multan and the northern part of present Sindh were known as Sindh.

Mārkaṇḍeya and Rāmatarkavāgīśa have given no indication as to which part of the Indus Valley they had in mind when they used the term, "Sindhu-deśa". Grierson has expressed the view that probably Southern Panjab was the region of the Upanāgara (L. S. I, Vol. I, p. 126). If this view is correct and if, according to Mārkaṇḍeya, Upanāgara was a mixture of Nāgara and Vrācaḍa and Nāgara, prevailed in Gujarat, Rajasthan and nearby regions, Vrācaḍa must, obviously, have belonged to a region further to the west or north or noth-west of Southern Panjab, the region of Upanāgara. This would place the "Sindhu Deśa" of Mārkaṇḍeya much to the north of the present day Sindh, the region of the Sindhi language, known as such.

The above-mentioned very specific reference to "Sindhu Deśa" has, however, led all philologists, from Pischel downwards, to hold the opinion that Sindhi, the language of the region of the lower Indus Valley to which, during the last few centuries, the term Sindh has been restricted—is *derived from Vrācaḍa.*

IV. In the Linguistic Survey of India, Grierson has stated that "the immediate predecessor of Sindhi was an Apabhraṁśa Prākrit named Vrācada, regarding which Mārkaṇḍeya gives us a few particulars" (Vol. I, p. 136). He states again that "We have the express statement of the Prakrit grammarian Mārkaṇḍeya [xviii, i] that the Apabhraṁśa Prakrit spoken in Sindh was called Vrācaḍa. It is from this that Sindhi is derived. Mārkaṇḍeya gives a few particulars regarding the Apabhraṁśa" (Vol. VIII, Part I, p. 9). In an earlier reference to the subject, Grierson has made the statement, that "the Vrācaḍa Apabhraṁśa form of Prakrit was spoken in Sindh"*. '(Journal of Royal Asiatic Society of Great Britain and Ireland, 1902, p. 47). Later Indian philologists have also made similar statements, relying either on Grierson or his predecessor Pischel (*Prakrit Grammar*) or on their independent study of Mārkaṇḍeya. All these various statements are based on the Sutra of Mākaṇḍeya that "Vrācaḍa Apabhraṁśa has its origin in Sindhu Deśa".

* He meant modern Sindh.

V. In view of these statements, it is necessary to know exactly what Mārkaṇḍeya has said in regard to Vrācaḍa. The first Prākrit grammarian to make a specific reference to Vrācaḍa was Puruśottam who wrote his Prākṛtanūśāsana in the 11th century A. D. Kramadīśvara (Saṁkśiptasāra, 12th-13th centuries A. D.) and Rāmatarkavāgīśa (Prākrtakalpataru, 17th century A. D.) followed. As Mārkaṇḍeya's reference is the most detailed and he has given more illustrations of the Vrācaḍa terminology, it is best to consider what Mārkaṇḍeya has said about Vrācaḍa. He deals with it in the 18th section of his *Prākṛitsarvasva*. This is a small section of twelve Sutras and to help the clarification of the question, I am giving it here in fu ll.[1]

["(And), *Now* (we describe) the *Vrācaḍa* (Apabhraṁśa).

(1) *Vrācaḍa is to be derived from the Nāgara* (Apabhraṁśa).

The Vracaḍa Apabhraṁśa has its origin in the Sindhu Deśa. Whatever other special characteristics of Vrācaḍa are not (given here), *should be gathered from the Nāgara* (Apabhraṁśa).

(2) *'y' may precede 'c' and j* (Examples) Ycalai, Yjalai

(3) *'ṣ' and 's' may become 'ś'*. (Examples) Mānuśo, dāśo

(4) *Excepting in those included in the 'bhṛitya' class, 'r' and 'ṛ' are to preserve their original form.*

Excepting in 'bhṛtya, and others, 'r' and 'ṛ' remain in their original form. (Examples) prāṇaharū, kṛvāṇu

In the case of 'bhṛtya, and others; (the words become) bhicco, ṇiccaṁ kiccaṁ, kiccā.

(5) *Initially* (i. e., when occurring at the commencement of a word), *'t' and 'd' become 'ṭ' and 'ḍ' optionally.* (Examles) 'ṭāviyjai, ḍamaṇo ; alternatively : tāviyjai, damaṇo.

(6) *'saiva' optionally becomes 'soyji'* (Examples) 'soyji', 'sa yjeva'

(7) *'Khadga' becomes khaṇdu* (Example) 'khanḍuen hanaśi'

(8) *'bhū', becomes 'bho' when not preceded by* 'pra' and others (i. e., upasargas). (Example) bhodi.

(Example) When preceded by an upasarga, 'pahavai'.

(9) *'vṛṣ' becomes 'vah'*
(Example) 'vahadi'

(10) *'brū' becomes 'bro'*
(Example) 'brodi'

(11) *The rest from Sanskrit according to subject of treatment. This* (is) *the Vrācaḍa Apabhraṃśa.*

(12) *When there exists a mixture of these* (i. e. Nāgara and Vrācaḍa) *that should be understood as Upanāgara.*

1. The Sutras are given in italics and the author's own commentary in ordinary type. The words inside the curved brackets have been added to make the sense clear.

This which is a mixture of Nāgara and Vrācaḍa Apabhraṁśa :
'Variśai meghi channa karida duraśa ddāvaṭṭam',
dūre śāmā amī guṇa eriśa miśa paaṭṭam ?
This (is) the Upanāgara Apabhraṁśa]

In the above extract from the *Prākṛitsarvasva*, we have the only reference by Mārkaṇḍeya to "Sindhu Deśa" and so this extract is the basis for the conclusion drawn by Pischel, Grierson and others as to the 'ancestry' of the language known, at present, as Sindhi.

VI. We shall, therefore, examine, in detail, Mārkaṇḍeya's complete reference to Vrācaḍa.

Firstly, Mārkaṇḍeya has made the definite statement that Vrācaḍa is to be derived from the Nāgara Apabhraṁśa. In this he has followed Rāmatarkavāgīśa (*Apabhraṁśa Stakabas*, 1), who himself has relied on an earlier source for this view. Now Nāgara Apabhraṁśa was "the Apabhraṁśa of Gujarat and the neighbouring countries and, in various dialects, extended over the western half of India excepting the extreme north-west" (Linguistic Survey of India, Vol. I, Part I, 126). It is, thus, from the language of the above area that, according to Mārkaṇḍeya, Vrācaḍa was derived. Secondly, Mārkaṇḍeya mentions the distinguishing features of Vrācaḍa and procceds to say "whatever other special characteristics of Vrācaḍa are not given here, should be gathered from the Nāgara Apabhraṁśa". This would seem to suggest that apart from the nine peculiarities Mārkaṇḍyea has specified, the Vrācaḍa language should be taken to be more or less the same as Nāgara. Vrācaḍa, hence, was according to Mārkaṇḍeya's account, a variant of Nāgara and the difference lay only in a few changes in pronunciation, the grammatical base being the same. Some philologists, relying on Purusottama (11th century A. D.) have held the view that Vrācaḍa was the earlier and basic Apabhraṁśa and its Nāgara form spread to parts of U. P., Rajasthan and north Gujarat. The spread of a language to other areas results from the political, religious or cultural domination of its speakers over the people of those other areas. No such factor operated in favour of "Sindhu-desa" in respect of the above regions so far as can be gathered from the ascertained facts of history of both the zones during the Apabhraṁśa period. In Sutra 11, Mārkaṇḍeya, has said : "The rest from Sanskrit according to the subject of treatment", indicating that Vrācaḍa was derived from Sanskrit through Nāgara. Rāmatarkavāgīśa has been fuller in his statement and says that "any other (roots) are provided by the Śauraseni and Mahārāṣtri bhāṣās.

VII. I will now deal briefly with each special characteristic of Vrācaḍa as specified by Mārkaṇḍeya.

1. " 'y' may precede 'c' and 'j'."

Mārkaṇḍeya has given two examples : 'calai' in Prākrit (Skt. calati) meaning walks or moves, becomes 'ycalai' in Vrācaḍa. The equivalent words for walks or moves in Sindhi are 'calétho' 'curetho', 'halétho', derived from the verbs 'calaṇu', 'curaṇu', and 'halaṇu', to walk or move. From the same root calaṇu, there are other words in Sindhi, with an unmixed, unchanged and clear 'c' pronunciation, *e. g.* 'chāla' gait, pace, conduct, custom, way, a move (in chess) ; 'cālāku', active, smart, dexterous, clever ; 'cālū' current, moving ; 'cālāṇo' or 'calāṇo', departure (from this life) ; calāu' and 'calaṇu' conduct, behaviour; 'calati', custom, habit, currency ; 'calto', sleight of hand ; 'calgati' behaviour, demeanour, conduct. In all these words based on the root 'cal' or 'calaṇu' c' remains unchanged and does not become 'yc'.

The second examples given by Mārkaṇḍeya is that 'jalai' in Prākrit (Skt. jvalati) meaning burns, becomes 'yjalai' in Vrācaḍa. The Sindhi equivalents of 'burns', however, are 'jalétho' or 'b'arétho'[1] derived from the verbs 'jalaṇu' and 'b'araṇu', to burn. The other words in Sindhi from the root 'jalaṇu', with an unmixed, unchanged and clear 'j' pronunciation are : 'jalāũ', suitable or meant for burning (as fuel); 'jalaṇi' or jalani' burning, envy, spite, the smarting of a wound or sore ; 'jaliṇī' envy, jealousy, grudge ; 'jalāiṇu', to burn (transitive verb); 'jalawata', burning. Sindhi also has the verbs 'jaraṇu' and 'jaranu' with the same meaning as 'jalaṇu', the change of l into r being a feature of linguistic change common to several languages. Probably based on this root and with j replaced by the implosive j' there are the words : 'j'ara' meaning, strong burning heat of a fire ; 'j'arātaṇu', to scorch or singe ; j'arāta or j'arāto, scorch ; 'j'ero', fire ; 'jerāta', fire, flame. There is no word like j'alai or even 'j'aletho', meaning burns in Sindhi.

Mārkaṇḍeya has mentioned the same rule as applicable also to Māgadhi. In the section dealing with Māgadhi in the *Prākrtsarvasva*, he says : *'ca-ja-yor upari yas syāt*" (XII, 21). Dr. S. K. Chatterji has held the view that "the ligature 'yc, yj' is undoubtedly a way of indicating a clear palatal affricate pronunciation, with the spirant glide, here represented by y, properly identified but placed before the letters denoting the original stop sounds" (The Origin and Development of the Bengali Language, Vol. I, 248). The Vrācaḍa words 'ycalai' and 'yjalai', which same words are also quoted by Mārkaṇḍeya as illustrations of similar Māgadhi pronunciations of c and j, have therefore a palatal affricate pronunciation with the spirant glide. But, the Sindhi equivalent words given above have no feature of the spirant glide. Dr. Grierson was of the view that the prefixation of y to c and j in the Vrācaḍa words might have been meant to indicate an implosive. He thought that yj indicated the implosive j' but he admitted his inability to trace any pronunciation, implosive or other, in Sindhi which could be represented by yc. In Sindhi, as will be seen from the equivalents given above, both the ordinary j and the implosive j' occur inititally in several words associated with the concept 'jalati'. If, however, yj represented an implosive based on j, the Māgadhi language would also have the same implosive, since the rule *ca-ja-yor upari yas syāt* was considered by Mārkaṇḍeya, relying probably on an earlier authority, as applicable to both Vrācaḍa and Māgadhi.

In the language of the Derajat (Dera Ghazi Khan, and Dera Ismail Khan) and Multan, there is a word 'j'ul, or j'ulh meaning walk from j'ulaṇu, to walk. If yc was meant to represent an implosive the Vrācaḍa word "ycalai" though based on c, could be supposed to correspond to the word 'j'uliā', he walked. But this is not a word of the Sindhi language, though it is spoken by some of the people now resident in parts of northern Sindh *whose ancestors had come from the Derjat or Multan*. But if yc was intended to represent an implosive whether based on c or j, there should have been, as stated above, similar implosives in Māgadhi also, as Mārkaṇḍeya has placed Vrācaḍa and Māgadhi on the same basis in this respect.

Rāmatarkavāgīśa who preceded Mārkaṇḍeya (and whose *Prākṛt-Kalpataru* had been read by Mārkaṇḍeya, as he has quoted his list of twenty-

1. I am using the letters b', d', j' and g' to represent the implosives based on b, d, ḍ, j and g, which are found in the Sindhi language and the language of the Deraja and Multan and also in East Bengali and partially in Gujarati and Rajasthāni.

seven varieties of Apabhraṁśa and has, possibly, also borrowed his description of some of the peculiarities of Vrācaḍa), has limited the prefixation of the "semi-vowel" y to c and j only when they occur doubled i.e. as cc and jj. He says :— *antaḥstha-yādhara-gatau tu ca-jau vidheyau dvitve* and gives the instances of the Nāgara words (1) 'cchala' (Skt. cchala) becoming 'ycchal' and (2) 'rajje' (Skt. rājye) becoming 'rayjje.' In Sindhi the words are (1) cchalu (with a clear unchanged cch, (as in the Nāgara and Sanskrit pronunciation) and (2) rāj'ā (j' being an implosive). Again in illustrating the characteristic of the initial d becoming ṭ in Vrācaḍa, Rāmatarkavāgīśa mentions the exception of daśan changing into ḍaś'aṇ in Vrācaḍa. In Sindhi, however, it becomes d'aha (d' being an implosive). There is no word in Sindhi resembling ḍaś-aṇ (ten).

Rāmatarkavagīśa, further says that if Tākki Vibhāśa is mixed with Nāgara, Vrācada or Upanāgara Apabhraṁśas, it is called Tākki Apabhraṁśa. The Tākki region was between the Ravi and the Chenab in north Panjab. If Vrācaḍa was current in lower Indus valley, there must have been little chance of contact and interaction and of the mixture of the two languages. There must have been such a chance if Vrācaḍa was current in a region closer to the Tākki area.

2. " 'ṣ' and 's' may become 'ś' ".

Mârkaṇḍeya has given two examples of this also. (Skt.) manuṣya or mānuṣah, meaning man, becomes in Vrācaḍa 'mānuśo'. There is no such word as 'mānuśo' in the Sindhi language. The Sindhi words for man are 'manukhu', from Skt. 'manusya' and 'māunkhu from Skt. 'mānuṣah'. Sindhi has two other words also 'māṇhū', and 'māṛhū' both from mānuṣah which in Prakrit became 'mānūsa' and 'mānusa'. 'mānukhu' and 'manukhu are semi-tatsama words in Sindhi, showing Medieval North Indian pronunciation of Skt. ṣ as kh. The word 'varṣā' is pronounced as 'varkhā' in Sindhi, and so also Skt. vṛṣah, the sign Taurus of the Zodiac has become 'virkhu' in Sindhi. 'māṇhu' and 'māṛhu' indicate the conversion of 'ṣ' and also 's' into 'h' as, from Sanskrit 'ṣaṣ' (six), Prakrit 'cha' into Sindhi 'chaha', and Sanskrit 'daśan' (ten) Prakṛit 'dasa' into Sindhi 'd'aha.' The Sanskrit 'varśa' (year) had become 'varihu' and 'daśan, become 'd'aha' in Sindhi before the 11th century, as recorded by Al-Biruni in his "Tahqiq-al-Hind" (p. 182), where he also comments that "the three sounds h, kh and sh are very much confused in the mouth of the Hindus". The intervocal sibilant 'ś' had become converted into 'h' in Sindhi before or by about 1000 A. D. as in several other New Indo-Aryan languages. Mārkaṇḍeya writing in the 17th century has mentioned the existence in Vrācaḍa of the word 'mānuśo', whereas the Sindhi language must have adopted 'h' several centuries earlier. The Sindhi language has loaned in recent times from Sanskrit and Hindi literature, (through the agency of Sanskrit and Hindi knowing writers and speakers of Sindhi) the word 'manuṣu' a fresh tatsama, not an indigenous *tadbhava*. This has no relation to 'mānuśo' of the 17th or pre-17th century Vrācaḍa.

The second example given by Mārkaṇḍeya is that the Sanskrit word 'dāsa' meaning slave, becomes in Vrācaḍa 'dāśo'. But in the Sindhi language the word is 'dāsu' the s being retained as s and not changed into ś.

3. " 'r' and 'ṛ' are to preserve their original form, except in the case of words of the 'bhṛtya' class".

Mārkaṇḍeya has given two examples of this. 'prāṇaharū' (in Sanskrit 'taker of life or killer') remains in Vrācaḍa 'prāṇaharū'. In the Sindhi language we have the word 'prānu' or 'pirānu' meaning breath or life, as have some other New Indo-Aryan languages the word prāna, both being modifications of the Sanskrit prāṇa. In Sindhi there is also the verb 'haraṇu' (Skt, haran) but it is a recent semi-tatsama meaning 'to take or remove or steal'. But the word 'prānaharu' or 'piranaharu' is not used in Sindhi literature.

The second illustration given by Mārkaṇḍeya is that the word 'kṛvāṇu', (meaning sword) retains its form as 'kṛvāṇu' in Vrācaḍa. 'kṛvānu' is a Middle Indo-Aryan semi-tatsama form of the Sanskrit word 'kṛpāṇa' sword or knife. Other forms of it are 'krivaṇu', kravāṇu'. These further changed into 'kivāṇu', 'kavāṇu', and 'kuvāṇu'. In Sindhi, however, we have none of these words, nor the word kirpan, a Panjabi borrowing from Sanskrit. In Sindhi, we have the words 'kapu', knife and 'kapanu' to cut (Sanskrit 'kṛp', to cut, Prakrit 'kapp') in which unlike what Mārkaṇḍeya has noted in Vrācaḍa, 'p' is not changed into 'v' and 'ṛ' is not retained but elided. In Sindhi, the indigenous words for sword are 'khaḍgu', 'khando', 'khano', 'kirchu' and 'bhāḍ'u'.

4. Mārkaṇḍeya has, however, excepted the words included in the bhṛtya class from the general rule of 'r' and 'ṛ' being retained in Vrācaḍa. The bhṛtya class words are :

1. 'bhṛtya', meaning slave or servant.
2. 'nṛtya, dance.
3. 'kṛtya', action.
4. 'krtvā', having done.

In regard to the above class of words, he says that 'r' and 'ṛ' are not to preserve their original form and he has mentioned the changed forms of these words in Vrācaḍa.

'bhṛtya' becomes 'bhicco' in Vrācaḍa. There is no word in the Sindhi language meaning slave or servant which has any resemblance to 'bhicco'. The word 'bhicca,' meaning servant, occurs in Sūrasundarī-chariu (Jain-vividhasahitya—Śastra-mālā, Banaras) which is not a work in Sindhi language. The equivalent words in Sindhi are 'naukaru', 'cākaru' 'b'elī, 'ṭahilyo', 'b'ānho' (slave).

'nṛtya', Mārkaṇḍeya says, becomes 'ṇiccaṁ'. In the Sindhi language the words for dance are 'nirti' (probably a semi-*tatsama* derived from Sanskrit nṛtya) and 'nāṭu', 'naṭu' and also 'nācu', a Sindhi *tadbhava*, also probably derived from 'nṛtya', through the Middle Indo-Aryan 'nacca'.

Again, 'kṛtya', action, he says, becomes 'kiccaṁ' in Vrācaḍa. In Sindhi, we have kīto, deed or action. 'karaṇu' means to do ; 'kari' (you) do ; 'kiyo', deed, did ; 'kiji' or 'kaji' (you) should do and 'kije' or 'kaje' should be done, both indigenous *tadbhavas*, probably evolved from the Old Indo-Aryan kṛ. We also have 'kirtu', action, 'kirti', occupation, both probably borrowed semi-*tatsamas*. There are also the words 'kartūtu' and 'kartuti' meaning deeds in a bad sense, and the joint 'kayo-karto' meaning action or deed. But there is no word like kiccaṁ, meaning action, in Sindhi.

The last of the bhṛtya class that is 'kṛtvā', having done, Mārkaṇḍeya says, becomes 'kiccā' in Vrācaḍa. There is no such word in Sindhi, with the meaning 'having done'. For this, the Sindhi equivalent is 'kare' from the verb 'karaṇu' to do, derived from the Sanskrit root kṛ.

5. "When occurring at the commencement of a word 't' and'd' become 'ṭ' and 'ḍ' "

There are some instances in Sindhi (*as in some other New Indian Aryan languages*) of these changes, as in the case of 'tāmrakah' (in Sanskrit), 'tāmba (in Hindi), becoming 'ṭāmo' in Sindhi and 'danḍa' (in Sanskrit) becoming not 'ḍanḍa' but 'd'anḍu' and 'd'anḍo' in Sindhi. But the words from Vrācaḍa which Mārkaṇḍeya has given as illustrations of this change do not belong to the Sindhi language. The first illustration he gives is of 'ṭāviyjai' (in Sanskrit 'tāpyate'), being heated. The Sindhi words for this expression are 'tapetho' or 'tappetho' and 'tapjetho' in which 't' is on the contrary, retained as 't' and 'p' is also retained as 'p'. The Sindhi root 'tap' is possibly derived from a modified Sanskrit root 'tap-ya' through the intermediary stage of 'tappa'. Other Sindhi words from the same root and beginning with 't', are 'tapaṇu', to heat, to be hot ; 'tapati', heat ; 'tāpelo', a pan for frying ; 'tapāiṇu', to heat. The inflection 'tho' (Sanskrit 'te' or 'ti') is different from and *not derivable from* the end inflection of Vrācaḍa'ṭāviyjai'. There is another series of words in Sindhi, having similar or allied meanings in which also 't' remains as 't' and is not changed into 'ṭ' and 'p' is not changed into 'v' but is elided altogether and 'y' is not retained but is changed into'a'. Some of these words were in use also during and before the 17th century when Mārkaṇḍeya wrote his *Prākṛtsarvasva*. These words are 'tāiṇu', 'taaṇu', to heat or to warm ; 'tāu', heat ; 'tau', warmth from fire, radiations of heat ; 'tāuṛi' heat of the sun ; 'taī' frying pan, 'tao', baking pan.

The second illustration given is of 'damano' (meaning bull, elephant, distress, one who controls himself) becoming 'ḍamaṇo' in Vrācaḍa. In Sindhi, 'damu', controlling oneself, does not become 'ḍamu', but 'd' remains phonetically unchanged. ḍamaṇo is not a Sindhi word.

6. " 'saiva' optionally becomes 'soyji' " in Vrācaḍa. The examples given are 'soyji' and 'sa yjeva'. saiva (sa-eva) means in Sanskrit, 'that very' (man or thing). But in Sindhi, 'saiva' does not become either 'soyji' or 'sa yjeva'. The Sindhi equivalent is 'soī'. The 'v' is not changed into 'yj' but is elided.

7. "Khaḍga' becomes 'khanḍu'."

Khaḍga in Sanskrit means sword. Mārkaṇḍeya seems to have wrongly derived the Vrācaḍa word khanḍu from khaḍga. In Sindhi, the word 'khaḍg'u, a sword, has retained its form except the usual change in Sindhi of 'aḥ' or 'a' into 'u' and 'g' into the Sindhi implosive g'. There is also the word 'khanḍo' not 'khanḍu', in Sindhi meaning a sword. It is evidently derived from Sanskrit 'khanḍa', which has become 'khāndā' in Bengali, 'khanḍu' in Vrācaḍa, 'khanḍo' in Sindhi and 'khānḍo' in Rajansthani. Another word in Sindhi for sword is 'khano', possibly a further change from 'khanḍo'. An allied word in Rajasthani is khaṅg.

Mārkaṇḍeya quotes the expression 'Khanḍueṅ hanaśi' *i. e. kill* with the 'sword' to illustrate the use of the word khanḍu. The words for kill in Sindhi in the above context would be māri, kuhu. There is, in Sindhi, the

word hanu [strike, throw, cast, hit, shoot (an arrow) pitch (a tent), fix or drive in (a nail). It is, however, not used in the sense of 'kill' and the literature of the time of Mārkaṇḍeya so far available does not also record such use.

8. " 'bhū' becomes 'bho', when not preceded by 'pra' and others" (i. e. other upasargas).

So, 'bhavati' meaning he becomes, from the root 'bhū' to become, is changed in Vrācaḍa into 'bhodi'. In Sindhi there is no word like 'bhodi' with the above meaning. For 'he becomes' the words in Sindhi are 'thiyetho' or 'baṇjetho'. When preceded by an upasarga *e. g.* 'pra' (standing for excellence or strength), that is, when 'bhavati' becomes 'prabhavati' meaning 'he is able to', it is changed, in Vrācaḍa, into '*pahavai*'. There is no word like 'pahavai' in Sindhi. The word with an equivalent meaning is 'saghetho' based on the Sindhi word 'sagha' which is evolved from an older form 'saghata' or 'sag'ati', itself derived from Sanskrit 'śakti'.

9. " 'vṛṣ' becomes 'vah' "

In Sanskrit 'vrs means 'to pour down as rain'. According to Mārkaṇḍeya, this becomes 'vah' in Vrācada. Rāmataravāgiśa says that 'vṛs' becomes 'varha' in Vrācaḍa. But in Sindhi 'vṛs' becomes 'vasa' or 'vassa' meaning rain, the verb being 'vasanu'. Here 'ṣ' is not changed into 'h' as happens in the case of 'vah' in Vrācaḍa but it is changed into 's'. The other words in Sindhi based on 'vṛs' are 'vasāiṇu' to cause to rain or pour or shower ; 'vaskāro' shower of rain : 'varsā' rain 'varsāro' rainy season, (both semi-tatsamas). It will be noticed that, in these words also, 's' is changed into 's' and not 'h' and 'r' though transposed, is retained in several of them.

'Mārkaṇḍeya, while mentioning the change of 'vṛṣ' into 'vah' in Vrācada, has given the example of 'vahati' (from the root 'vṛṣ') meaning in Sanskrit 'he carries', becoming in Vrācada 'vahadi'. There is no such word as 'vahadi', he carries, in Sindhi. The word with an equivalent meaning (he carries) is 'khanetho' or 'niėntho, or 'ḍhoetho'. There is a word 'vahetho' meaning '(it) flows', corresponding to Hindi 'bahita', but derived from Skt. 'vaha', not 'vṛṣ.'

10. " 'brū' becomes 'brod'.' "

In Sanskrit 'brū' means 'to speak'. bravati (from the root brū), he speaks, becomes in Vrācaḍa 'brodi'. In Sindhi, there is no word like 'brodi', meaning 'he speaks'. The verb 'to speak' is represented in Sindhi by the words 'b'olanu', cavaṇu', 'caaṇu', 'cuṇu', g'ālhāiṇu and the words conveying the meaning 'he speaks' would be 'b'oletho', 'cavetho', 'caėtho', 'g'ālāetho'. The Sindhi word 'b'olanu' is evidently derived from the same Sanskrit root 'bru' through its Prakrit form 'boll', and not the Vrācaḍa form 'bro'.

VIII. The above discussion on the peculiarities of Vrācaḍa given by Mārkaṇḍeya would seem to show that the words and grammar of Vrācaḍa, as evidenced by the examples given are, in most cases, different from those of Sindhi and it would not be *natural* to *derive* most of the Sindhi equivalent words and their grammatical forms from those of Vrācaḍa mentioned by Mārkaṇḍeya as special to that language. Is it that, on the whole, the Sindhi language was, possibly, different from Vrācaḍa in phonology and grammar ?

The equivalent words from Sindhi given in the above paragraphs seem to indicate its closer relationship to an earlier Prākṛit in respect of roots, phonology and grammar and also its greater retention of the latter's original phonetic features than in the case of the Vrācaḍa Apabhraṁśa. The following table would help to illustrate this :

	Meaning	*Sanskrit*	*Sindhi*	*Vrācaḍa*
1.	Walks	Calati	Caletho	Ycalai
2.	Burns	Jvalati	Jaletho.	Yjalai
3.	Man	Manuṣya Mānuṣa	Manukhu Mānukhu, Māṇhū, Māṛhū	Mānuśo
4.	Slave	Dāsa	Dāsu	Dāśo
5.	Servant	Bhṛtya	—?	Bhicco
6.	Dance	Nṛtya	Naṭu, Nācu.	Ṇiccaṁ
7.	Action	Kṛtya	Kirtu, Kīto (action) Kirti (occupation) Kayo, Kiyo (did, deed)	Kiccaṁ
8.	Having done	Kṛtvā	Karé	Kiccā
9.	Taker of life	Prānaharū	Pirānu...	Prāṇaharū
10.	Sword	Krpāṇa	—?	Kṛvāṇu
11.	Being heated	Tapyate	Tapetho, Tapje-tho	Ṭaviyjai
12.	One who controls himself.	Damano	Damu, (controlling one's senses).	Ḍamaṇo
13.	That very	Saiva	Soī	Soyji or Sa yjeva
14.	Sword	Khaḍga	Khaḍg'u	Khandu
15.	(he) becomes	(Bhu) Bhavati	Bhāvī (What is to happen, destiny, the future).	Bhodi.
16.	(he) is able to	Prabhavati	?	Pahavai
17.	To rain	Vṛs.	vasa, vassa (rain) Vasanu, to rain	Vah
18.	(It) rains	Varśati	Vasetho	Vahadi (?), it carries (?)
19.	(he) speaks	(Bru) Bravati	B'oletho	Brodi

It will also be noticed from Nos. 1, 2, 11, 18 and 19 that, while Vrācaḍa softens the Sanskrit inflectionary suffixes 'ti' and 'te' either by 't' being wholly elided or changed into 'ai' or 'd', Sindhi hardens it into 'tho'. It would seem that the speakers, whose vocal organ hardened the sounds in pronouncing the above words, did not belong to the same community as the speakers of Vrācaḍa whose vocal organ softened them. Were they men of different regions ?

IX

X. Is it that the language we know as Sindhi has evolved, not *from* Vrācaḍa Apabhraṁśa but from the local variety of Prakrit which has developed along its own lines in the Lower Indus Valley, with its centre of life at Brāhmanaṇaka (Brāhmaṇawās or Brāhmaṇavāha or Bamanvas or as later locally known, B'āñbhiṇa (b'āñbhaṇu being the Sindhi Apabhraṁśa equivalent of Brāhmaṛā) or Brahmanabad as known to Arab and Persian historianṣ. The course of evolution of the Indo-Aryan languages

as outlined in para 1 would appear to support the above possibility and to suggest that an ancient variant, of the pre-Vedic Prakrit, spoken by the people of the Lower Indus Valley, has probably continued to evolve, acquiring the form of Old Sindhi in the phase of the "Secondary" Prakrit. Is it then, that while Sanskrit was in use by the learned in this region and the inter-regional literary Nāgara Apabhraṁśa had also thrown out its own variant, in the form of Vrācaḍa, somewhere to the *north* of present Sindh, *the Sindhi Prakrit simultaneously continued its independent process of evolution and change in the main region of the Lower Indus Valley and crystallized into a distinctive spoken and literary language which may be termed Middle Sindhi of the end of the first millennium of the Christain era*, as contrasted with Old Sindhi of the earlier period and the Modern Sindhi of the post Apabhraṁśa period? Is it that Vrācaḍa was not the *local* language of the people of present Sindh but due to proximity, it may have lent some words or phonetic peculiarities to a northern disalect which have coloured the language of present Sindh owing to continued political, social and cultural domination over it for several centuries by people coming from regions to the north and north-west of Sindh?

X. Dealing with the evolution of Prakrits into Apabhraṁśas, Grierson says (L. S. I. Vol. I. p. 123).

"As works in the local Apabhraṁśas became more and more popular, a tradition of style developed and one particular Apabhraṁśa, called the Nāgara Apabhraṁśa, received like the Prakrit, fixation as a literary dialect in which, in Western India, works in Apabhraṁśa were henceforth composed. Having gained general acceptance this became recognised over the greater part of India as a vehicle for literary work. As so used, it varied slightly from place to place, but these variant forms—they can hardly be called dialects—were it must be understood, by no means the same as several *independent local Apabhraṁśas or other languages spoken by the people among whom each was employed in literature.* They were each a local variation, *not of the local dialect*, but of the one language which we call *literary Apabhraṁśa*. Indian Grammarians have given us a list of no less than twenty-seven of these *forms* of literary Apabhraṁśa, with brief notes of the peculiarities of each and each is named after the country in which it was employed. *That they were not actual vernaculars of the country after which they were named* is plain from these descriptions. These Apabhraṁśas were found even in countries of which the local language was Dravidian".

Will we then have taken a more probable stand in regard to what Mārkaṇḍeya has stated about Nāgara, Vrācaḍa and Sindhu Deśa, if we hold that:

(1) Vrācaḍa was a mere variation of Nāgara, the main inter-regional language of mid-western India including Rajasthan and Gujarat;

(2) that this variety was possibly then used by a section of the people either in the region of the *Middle* Indus Valley *in West Panjab* (which early Sanskrit writers preceding Mārkaṇḍeya had referred to as 'Sindhu Deśa') and may be, in the border area between South Panjab and North Sindh[1];

1. In the language of this border area, there are the words j'ulanu, to walk; j'uliā, he walked, j'ulu (you) walk. which may, correspond to 'ycalai' of Markāṇḍeya, if 'yc' represents the implosive 'j'.

(3) that the Sindhi Prakrit of the *Lower* Indus Valley region, comprising Modern Sindh, which had evolved and changed into a local Sindhi Apabhraṁśa, was in existence, concurrently as the main local language of that region ;

(4) that this local Sindhi Apabhraṁśa had its own integral link with Nāgara both having a common earlier source ; and

(5) that it was from this local Sindhi Apabhraṁśa that Modern Sindhi known as such, is descended ?

All that has been stated above makes one hesitate to accept, without fuller examination, the view that Vrācaḍa was the local language of the people of Sindh or that Sindhi language, known as such, has been derived from Vrācaḍa. The line of ancestry of Sindhi, as said by Dr. Suniti Kumar Chatterji, can probably be safely traced only from the *native inherited* elements of the Sindhi language itself, as distinguished from the body of vocables and grammatical forms the brought by the various peoples from north and west who have migrated and settled in Sindh during the last few centuries.

3. Concluding Session

The Concluding Session of the All-India Oriental Conference was held in the Delhi University at 3 p. m. on the 29th of December, 1957. The General President, Dr. A. S. Altekar, was in the Chair. At the outset, the General Secretary, Dr. R. N. Dandekar, made the official announcements regarding the new Office-bearers and the new Executive Committee of the All-India Oriental Conference, the Sectional Presidents elected for the 20th Session of the Conference, the venue for the 20th Session, and the resolutions adopted by the Council of the Conference. This was followed by the recital of Sanskrit and Arabic verses relating to the work of the Delhi Session of the Conference. The General President then delivered his concluding address. He dealt, at some length, with various practical measures which could promote the academic as well as the organizational activities of the All-India Oriental Conference. He also stressed the desirability of the Central Government establishing, at an early date, an All-India Institute of Indology (on the lines of the National Laboratories) and enumerated a few projects which such an Institute could undertake. Dr. Altekar then turned to the various resolutions passed at the Delhi Session and suggested ways and means to implement them. He concluded by formally handing over charge of the office of the General President to his successor, Professor Mirashi.

Thereafter, on behalf of the Delegates and the Members of the Conference, Prof. Hira Lal Jain (Nagpur), Prof. Ernst Waldschmidt (Gottingen) and Prof. R. B. Athavale (Ahmedabad) spoke in highly appreciative terms of the excellent arrangements made by the Local Committee of the Delhi Session, and thanked to Vice-Chancellor of the Delhi University, the Local Secretary, the Joint Secretaries, the Volunteers, and a number of other persons who actively helped to make the Delhi Session the grand success that it had been. The Session terminated after Dr. Banerjee and Dr. Choudhuri had responded to this vote of thanks.